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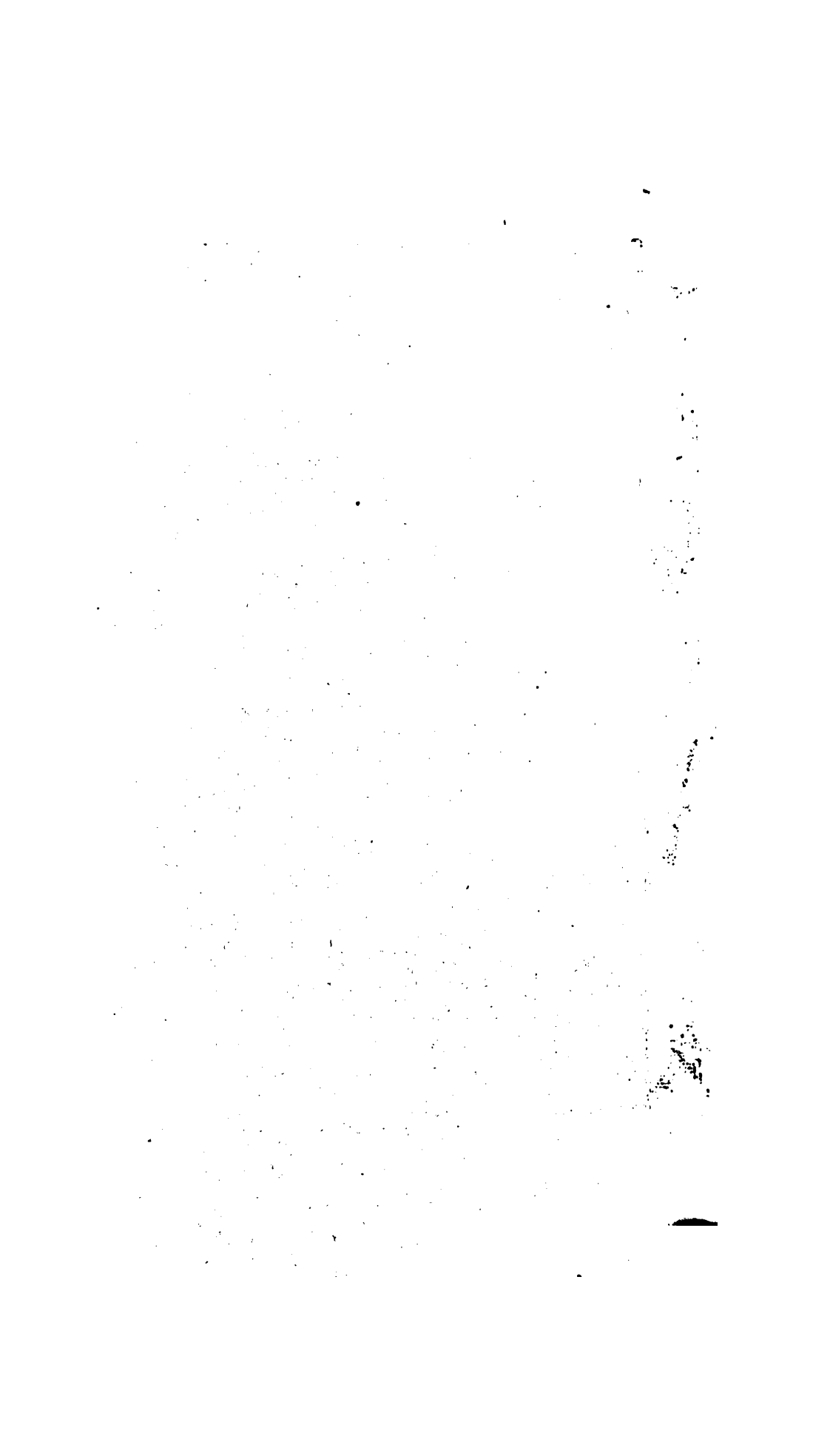

THE

# ANTI-UNIVERSALIST,

OR

## HISTORY

OF THE

## FALLEN ANGELS OF THE SCRIPTURES;

## PROOFS

OF THE

## BEING OF SATAN AND OF EVIL SPIRITS:

INTENDED AS A REFUTATION OF THE THREE MAIN POINTS OF UNIVERSALISM, NAMELY, THAT THERE IS NO HELL AFTER DEATH; NO DEVIL OR SATAN AS A BEING; AND NO FUTURE DAY OF FINAL JUDGMENT—IN TWO PARTS.

BY JOSIAH PRIEST.
*Author of the Millenium, American Antiquities, &c.*

EMBELLISHED WITH TWENTY-TWO ENGRAVINGS.

PART I.

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# PREFACE.

No subject that has been agitated since man was created, can be said to have engaged the attention of *all people*, as that of *religion*, whether among *Pagan* or Christian nations. That it *is* thus, is, however, perfectly natural; because it claims to involve the interests of man, relative to both *time* and eternity, as universally allowed. In all ages, and under all circumstances, religion, whether handed down from father to son by tradition, or from God by inspiration, as in the case of the Holy Scriptures, has ever presented to notice *two* beings, who are shown as opposed to each other in their *natures* and pursuits. These two beings are known, or spoken of, by the terms JEHOVAH, and *Satan;* the good and the evil being, in Jewish and Christian countries; while in other parts of the earth, are equally acknowledged, if not thus named—differing only as languages differ, but conveying the same ideas.

JEHOVAH is represented as being infinitely good, and as having innumerable hosts of spiritual beings, or angels of a supernatural character, who act in his universal providence, among the works of his hands; not only in this, but in all worlds, as *agents*, exerting a benign and *protecting* influence:—while the other, namely, *Satan*, is also shown as having under *his* supervision hosts of *spirits*, or *angels*, of a supernatural character, but of *malevolent* natures, who act in the way of both moral and physical ruin, so far as in their power in opposition to God.

These *two* beings are acknowledged by all religions, in all countries, and in all ages, under various names, ideas and attributes; and were likely to have thus remained in opposition to each other, a while longer—even to the end of the world—had not the Universalist sect of religion arisen, who it seems are determined that *one* of these beings shall exist no longer—putting their veto upon the judgment of all past ages, and inspiration to boot.

This most important of all subjects, namely, religion, has both by tradition from remotest antiquity, and from the Bible, ever presented its sanctions, as existing or taking place in another world, or

after death; and has *qualified* those sanctions, in dooming the *bad*, who pass out of this life having that character, to a state of unutterable *woe:* while on the contrary, the *good*, sustaining that character when they change worlds, enter into a state of rapturous and ceaseless happiness—a trait of jurisprudence in the government of God, seemingly *well* suited to restrain over acts and injurious behaviour among his subjects, so far as threatened coercion can have such an effect; and likewise to encourage the practice of virtue.

But there has arisen, out of the great sea of religious opinions, in these latter days, a *sect*, namely, the *Universalists*, who deny not only the *being* of this *one* Satan, and his coadjutors or associate evil spirits; but the *whole* of the penal sanctions of this great subject, religion, as being inflicted, or as existing after this life, notwithstanding the Scriptures seem to be against them—the text of which they acknowledge—whose influence we will not deny is very great, and pervades all ranks of people, all communions of Christians, far more than is commonly supposed, and is exerted *against* the doctrines of the orthodox sects, and as we believe the Bible itself.

The object of this work therefore is to examine the BIBLE in relation to the claims of either side to the truth. We have from childhood heard of the existence of a devil, or Satan, from books, the Bible, in prayers, sermons, and conversation on the subject of religion, as if there could be *no doubt* of it—and also of evil spirits, and yet we have never met with any attempt to examine *this* trait of theology, as we have the rest, the being of a God, the existence of a *hell*, a day of judgment, &c.: *we* have therefore undertaken to give our opinion of this belief—the being of Satan and evil spirits.

In traversing the subject, we of necessity have been compelled to dip into many curious things connected with our *main* one, yet we have aimed so to manage it as not to debate disputed topics with any of the orthodox orders, endeavoring to maintain all the great and leading features of their faith; while we combat only with the doctrines of Universalists; who, in our opinion, pervert the whole design of the Scriptures by their dogmas. The course we have pursued in this work has been to avoid prolixity, aiming to furnish ready and short arguments against Universalist sentiments, for the use of the rising generation, and such as scarcely know *what* to believe, having not much considered the matter; believing we have done what we can in this work to counteract the influence of those principles, we hope for support and patronage, therefore

We do not hesitate to express a belief that we have advanced much curious matter on many curious subjects, worthy the reader's attention, which are doubtless calculated to induce thought and elicit conversation, and lead men to read the Bible, which, in reality, contains more useful and wonderful information, than all the books of mankind put together.

The nature of the subjects, upon which we have treated in this work, are of necessity, such as are denominted the *terrible;* but on *this* account, we hope it will not be rejected, while we remember that it is written by St. Paul: (2d Cor. v. 11,) "*Knowing the* TERROR *of the Lord, we persuade men.*" With this view, therefore, namely, to persuade men to read the Bible, and the more earnestly to examine it, to arouse the attention of men to the subjects we have treated upon, and to check—according to our ability, Universalist opinions, in their overflow of the land,—we set it afloat on the sea of public opinion, asking the favor of a wide dispersion of the work, and of its being thoroughly read and compared with the Scriptures—having with respect to *these objects*, the good wishes, at least, of

THE AUTHOR.

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# HISTORY OF THE FALLEN ANGELS, &C.

## PART FIRST.

That there exists a supernatural *being*, designated by the original term, and name, Satan, is believed by all the Christian sects, denominated orthodox; yet we do not find among the great number of this description of Christians any belief extant of the existence of but *one* such being; while it is held by them that there are many evil spirits or supernatural demons, who are inferior in mental ability, and subordinate to this one Satan; who before he fell, was one of the only two archangels, of all the intellectual powers, which God created in the very out-set and beginning of existences.

The names of those two archangels, when first created, were *Michael* and *Lucifer*, as we shall show in the course of the work; Michael signifying, "*the might of God*:" and Lucifer, *Light-bringer*. St. Jude, the Prophets Daniel and Isaiah, speak of these beings, under those names; orthodox christians believe that these two highest of all angelic orders, as well as all beneath them, were created by the WORD of God, who, in the course of ages, created not only our earth, but all other worlds, and continues to create as he pleases, and will continue thus to create *ad infinitum*, peopling them and constituting them as he will; and that this WORD of God—the Second Person of the ever-adorable and mysterious Trinity—in the fullness of periods, became *incarnate*, or in other words, became flesh and dwelt among men: *when* he received the name of Jesus Christ.

According to these, the orthodox sects, it is believed that *one* of these archangels, namely, *Lucifer*, fell from his first condition, together with many other angels of lower orders, and were therefore, necessarily, bereft of all happiness, which constitutes their departure from, or fall from heaven, their first estate. The first information of this occurrence, they believe is found in Genesis, the book of the generations of the heavens and the earth, at the beginning of the 3d chapter, as written by Moses; and is believed to be the eldest literary work now in being: the Chinese and Hindoo books not excepted: which by *some* it it is said, however, claim an astonishing antiquity, amounting even to millions of years, if not of ages; but are known, and ascertained by the enlightened antiquarian societies of the age, and especially

the one established in China, to be preposterous in the extreme. In this Chapter, it is believed, is found the first proof of the existence of such a being, who by *Eve*, the first woman, was called *Serpent*, as stated by Moses; and by St. Paul, 2d Cor. xi. 3, and St. John, Rev. xx; who adds the names of *Devil* and *Satan*, to the word *Serpent*. Here in the disguise of an animal, called in our English translation of the Bible, the Serpent, this fallen angel is noticed conversing with Eve, the mother of the whole human race.

But as it respects *proof*, that there was a fallen angel, called Satan, the Serpent, and the Devil, an intellectual being, who by sophistry, false argument, and lies, misled, beguiled and deceived Eve, we shall defer it for the present; for the purpose of ascertaining the *kind* of animal Eve meant, when she said to the Lord, that the *Serpent* had beguiled her, and she did eat; which when we shall have ascertained we shall resume again.

As it respects the *kind* of animal, thus spoken of, and called a serpent, it was believed by the pious, learned, and celebrated Adam Clarke, one of the most laborious and voluminous Bible commentators of the age, that it was not a *snake* or serpent; but a creature of the *Simia* species: namely, the ORANG OUTANG, or the wild *man* of the woods, which is the meaning of the word in the Chinese language: the wild man of the woods because it looks so much like a man. This opinion may, perhaps, appear extremely singular to many, if not wholly absurd, on account of having always from infancy supposed it to have been a snake; yet before we condemn this opinion, no doubt we shall do well to attend to the reasoning of that great man, as well as to the arguments of others, of the same opinion. We intend, however, to give all the reasons we can find in support of the common belief, as well as in support of the other; between which the reader will make his choice, if he *values* the question.

Dr. Clarke's reasons against the animal having been a snake are as follows. He says the *word* which is translated *serpent*, and has led the whole world to believe that the creature was a snake, is in the original Hebrew written *Nachash*, or *Nahash*, and that it is susceptible of no less than three distinct significations.

*First:* it signifies to observe attentively, to divine or foretel events; or to use enchantments as did the ancient *augers* or *seers*, by viewing attentively the flights of birds, the entrails of beasts when slain, the course of the clouds, &c.

*Second:* the word Nachash signifies to *acquire* knowledge by *experience*, as by suffering, by enjoyment, society, &c.

*Third:* it signifies *brass*, and is translated in the Bible not only brass, but *chains* and *fetters* of brass, and in several places even *steel*, or any thing which glitters or is highly burnished.

From which it is clear, says this writer, that from the various acceptations of the word, and the different meanings which it bears, in the sacred writings, that it was a sort of *general* term in the Hebrew language, confined to *no one* specific sense, to the exclusion of all others. Here it will be necessary to follow his reasoning, in *his* examination of the *root* of that word; to see if its original *ideal* meaning will not enable us to discover the *true* animal intended in the text, and spoken of by Eve to the Lord.

We have already seen, he says, that the word *Nachash* signifies, among other meanings, to *view* attentively, and also to *acquire* knowledge by *experience*, as it is used in Gen. xxx. 27, by Jacob: who, in speaking of the hard treatment he met with at the hand of Laban, his father-in-law, says *Nachashti;* signifying, I have now learned by experience: for his father-in-law had cheated him, or changed the conditions of his services no less than ten times,—and *this* meaning appears to be its most general meaning in the Bible, namely, that of acquiring knowledge, by experience or otherwise.

But this word *Nachash* was, by the Greek translators, who translated parts of the Old Testament into their language, nearly three hundred years before Christ, made to mean *Opis*, or *Ophi*, a creeping animal—the snake. They do not seem, says Dr. Clarke, to have done this because this was its fixed and determinate meaning in the sacred writings, but because it was the best that occurred to the then translators, who do not seem to have given themselves much trouble about it. We may suppose however, another reason which we will *add* to the above, as additional, why they may have supposed the word to mean a snake. We have seen that one of its significations, under the third head of its *general* meanings, was anything which was bright and highly burnished, glittering in the sun, and being beautiful to the sight of the beholder. Now *this* meaning of the word, was very well suited to the glossy, bright, and variegated shining of many kinds of serpents, which abound in Greece, and all tropical countries, or in very warm latitudes: on which account, and not being acquainted with the orang-outang, a creature of the *hotest* regions of Africa and the East Indies,—the snake, for the reason just remarked, and not on account of its subtilty, was supposed by these Greek translators, to have been the animal which Eve mentioned, as stated by Moses.

From that translation therefore, which is called the *Septuagint*, says Dr. Clarke, we can derive *no* light, nor indeed from *any* other of the ancient versions of the Scriptures, which are all *subsequent* to that translation. Wherefore, he says, in all this uncertainty about the meaning of the word *Nachash*, in the ancient Hebrew, it is natural for a determined and serious enquirer after truth, to look everywhere for information; and that in

such an enquiry, the *Arabic* language may be expected to afford some help, on account of its great similarity, and even *relation* to the Hebrew.

Here, before we pursue, this author's reasonings on this subject, at length, we will take occasion to state the reasons *why* the Hebrew and Arabic languages, were most undoubtedly similar, if not identically the same in the time of Moses, when the book of Genesis was written,—and therefore may be resorted to, as an aid in the interpretation of the Hebrew word *Nachash*, as well as of many others in that language.

The *Arabians* claim Abraham as their father, through the ancestry of *Ishmael*, the son of Abraham, by the Egyptian girl, or servant-maid of Sarah, the wife of Abraham. On which account, the Arabians were anciently known, and named among the nations, *Ishmaelites*, the descendants of Ishmael, the son of Abraham. Now the language which *Hagar* and her *son* spoke: who was but thirteen years old, when he, with his mother, was compelled to leave the dwelling and company of Abraham's numerous household,—most assuredly was that of Abraham; consequently, it is clear, that the two languages, have the same origin, and that *one* of them arose out of the other: and who can *now* determine which is the purer Hebrew, the old Arabic, or Ishmaelite language, or the language of Moses and the Israelites, when they were among the Egyptians.

It is true, that from the time in which Hagar and her son went out from Abraham, into the great wilderness, to commence the fulfilment of God's word of promise to Abraham, concerning Ishmael, namely, that *he* should become a multitude, and that he should be a wild man, and that out of him *twelve* kings should proceed;—was till the time of Moses, all of four hundred years; yet on account of the proximity of the Egyptians, where the Israelites in the land of Goshen were, during this four hundred years, and the Arabians, or Ishmaelite country, the language or dialect of the two races, cannot with any show of reason, be supposed to have been at all dissimilar; as the fact is, even *now*, they are exceedingly alike.

Which of the two languages, as spoken by Moses, or as spoken by the Arabians, *when* the Scriptures of both the Old and New Testaments, were *first* translated into their language, (which was not till *after* the Christian Era,) was most like the language of Abraham, is hard to decide. But of the Arabic language, Dr. Clarke says, that it is of great use, even *now*, in understanding the most *ancient* Hebrew Manuscripts of the Bible. The fact, no doubt *is*, the two languages are brothers, arising out of the *same* source, and from the little intercourse of the Arabians or Ishmaelites, from time immemorial, with other nations, has aided in *retaining* their ancient manners, their customs, and their lan-

guage, in much the *same* condition they were, in all times of their existence, from the time they were first known as Ishmaelites till *now*, or till the time when the Bible was translated into their language, after the Christian Era.

In the very era of Moses, the Phœnicians—the first people, after the Deluge, who arrived at an extensive empire, having commenced under the auspices of Nimrod, the grand-son of Noah;—comprehended the countries afterward known in scripture history, of Palestine, Tyre, Sidon, the whole country of the old Canaanites, and the Hebrews, Syria, Syro-Phœnicia, Amram, Arabia, Mesopotamia, Babylon, and Chaldea. In all these countries, says Mr. Good, author of "*Book of Nature*," the *same* language was spoken, and the *same* alphabet was used,—differing no more in their dialects, than the Scotch and English differ now. But while all other nations have passed away, with their languages and usages, the *Arabians*, inhabiting a country, which, on account of its deserts and location, secluded its inhabitants from mingling in commerce, with surrounding nations, have retained therefore, their ancient manners and language, more pure than any other people of the whole earth. For this very reason, we see the propriety of going to the Arabic language, to aid in deciphering the true and identical meaning of the word *Nachash;* a word, used by the mother of the human race, in conversation with God himself, when she complained to him, that she had been deceived by this creature, according to the account Moses has given us of the transaction. Well, what word is there in the Arabic language, which can help us in this difficulty? It is the word *Cha-nass*. The word *Cha-nass*, says Dr. Clarke, is a *root*, in the Arabic, and casts light on this subject, as it is similar in formation and sound, to the Hebrew *Nachash*. The word *Cha-nass*, or *K-ha-nassa*,—signifies, departed, drew off, lay hid, seduced, slunk away. From this root, comes *A-ka-ha-nass*, K-h-nass, and K-ha-noos, all of which signify, an APE, or *Satyrus*, or any creature of the *Simia*, or Ape genus, at the head of which, is placed the Orang-outang, or man of the woods. It is very remarkable, says Dr. Clarke, that *one* of these words—namely, K-ha-nass, means the *devil*, *that* fallen angel, in the Arabic,—and is derived from the *root*, *Chanass*, or *K-ha-nassa*, which means a *Seducer*.

Now is it not strange, that the Arabic Satan, devil, or fallen angel, should have the same name, with that of the Orang-outang, and derived from the same *root*, and that *root* so very similar to the Hebrew word *Nachash*, unless they signified the same thing in the outset, and common parent language, as spoken in the family of Abraham, and at the time of Moses, by the Hebrews?

We have seen that *one* of the meanings of the Hebrew *Nachash*, was that of foretelling events, embracing under that idea,

that of *necromancy*, which is a *deceptive*, deceitful pretension, and agrees with the *Arabic* word Cha-nass, or K-ha-nassa,—which signifies to *seduce*, and then to hide, by secretly departing from the sight, so that the seduced cannot even suspect they are deceived. By examining the Hebrew, as now extant, it is found, that the word *Koph* or *Kooph*, signifies an ape, or any creature of the *simia*, or ape genus,—which words, in their formation and sound, are extremely similar to the Arabic word *K-ha-noos*, the name for the same creature in the Arabic, and would seem to prove, that the words in both languages, were derived originally from the same *root*, *Cha-nass*, and shows them to have sprung out of the same origin, and family: that of Abraham the Chaldean.

With this view it is extremely singular, that the Greek translators should have rendered the Hebrew word *Nachash*—which we believe arose out of the root *Cha-nass*—to signify a *snake*, or *opis* or *ophi*, which are terms in that language for the serpent, instead of having translated it *Pi-the-kos*, which is the Greek name of the *Ape*, or any creature of the *Simia* race, and has for its head the *Orang-outang* or wild man of the woods. They must have been influenced by some such reasons as we have already given, namely, that as the snakes in the warm countries, and islands of the Greeks, were very beautiful, glossy and shining in their appearance, they seemed to have supposed that the word *Nachash*, meant this *creature*, as that any thing which was highly burnished and glittered in the rays of the sun, was *one* of its ideal meanings.

But if they had discovered its other meaning,—which was, to *deceive*, and *seduce*, by subtilty, cunning, &c.,—they no doubt would have translated the word *Nachash*, *Pi-the-kos*, which was in Greek, the Orang-outang, or any creature of the Ape genus. The word Pi-the-kos, is more than fifty per cent affinity to both the Hebrew and Arabic names of the same creature. We will exhibit them together, that the reader may at once perceive their likeness: *Nach-ash*, *Kooph*, which are Hebrew, *K-ha-noos*, *K-ha-nass*, which are Arabic, and *Pi-the-kos*, which is Greek. Do they not evidently bear to each other a strong consanguinity in sound and formation.

And why should they not? As the ancient *Hebrew*, the ancient *Greek*, and the ancient *Arabic*, were all spoken in small countries, bordering on each other, at a time but little removed from the time of the flood, and must of necessity at that period of the world, have been much more alike; springing as they did, *out* of the language of Noah, and retaining their then affinities, far *more* than such of them as now remain, can possibly be expected to do—except the Arabic alone, for the reasons already given.

*But to return* from the subject of the *creature's name*, more

particularly to what is said of its *attributes*, as examined by Adam Clarke,—"Now the *Nachash* was more subtle, more wise, and prudent, than any *beast* of the field, [or earth] which the Lord God had made. In this account, we find,—*First:* that whatever this *Nachash* was, it stood at the head of the whole animal creation, for wisdom, subtilty, and understanding. And *Second;* that it *walked* or went upright; as this is *necessarily* implied in its punishment:—'on thy *belly* shalt thou go:' i. e. on all *fours*, like other quadrupeds. Could this have been said of a creeping serpent, or reptile, of any kind, as *none* of them ever did, and never could walk erect, as they have no means, by which they could have thus made progress over the ground? If therefore, the animal was a *snake*, a creature which had crept along on the ground from its creation, it could have been neither curse nor punishment, for them to go on their bellies, as they had always done, and must do while the race endures."

In the motions of a serpent, there appears to be no kind of inconvenience; as it glides rapidly and secretly on its way, however rough and uneven it may be, or dangerous to *other* animals that have legs, on which account, the creature is most evidently better commoded, than if it had not been cursed. How could legs be placed upon a serpent ten, twenty, or eighty feet in length, as some are *known* to be, so as to be of *use* to the reptile. Four legs, as quadrupeds have, could not be placed in such a manner, as to prevent the sagging down to the ground of all that part of a long serpent's body, situated between those legs: unless a muscular power had been conferred upon them, so as to enable them to describe an arch from the place where the legs might be inserted, sufficient to prevent their bodies from being exposed to so great an inconvenience, as that of sweeping the ground between; as a muscular power sufficient to enable a long snake to keep itself in a horizontal line, would be unnatural, and monstrous,—requiring the creature's whole strength, to perpetually maintain this position; and besides, this together with the legs, would entirely destroy the fine evolving motions of the serpent; and annihilate the identity of the creature altogether: so that if this were the case, we should have no snake at all. The serpent has no organs of speech, nor any kind of voice, as all other animals have, but can only hiss. There is however, *one* exception to this trait of the history of serpents, and this is concerning the crested *Basilisk* of India, which, it is said, has a very loud and horrid cry, of which we shall soon give a more full account.

On account of the evident want of capacity in the serpent to answer the creature of the text, "we are obliged," says Adam Clarke, "to seek some other creature, to designate the *Nach-ash*, rather than the common snake, as generally believed, which on every view of the subject appears inapplicable." We have seen,

according to the above writer, that one of the ideal meanings of the root of all these words, namely, *Cha-nass*, is, to seduce and deceive; and that *K-ha-nas*, or *K-ha-noos* means the devil, a wicked *supernatural* spirit, in the Arabic, and was that spirit who seduced Eve from God and truth, and then departed from his disguised and hidden condition, no more to appear in *that* form. "It therefore appears that a creature of the Ape species, is intended instead of a snake, and that Satan made use of the former, as the most proper *instrument* for the accomplishment of his *murderous* purposes, against the life and soul of man."

The creature, *whatever* it was, according to the text, stood at the head of the whole animal world, and as the *Ape* genus, are known to be more cunning, and subtle, than any other beast of the field, we are justified in selecting the Orang-outang, as the identical creature, which Satan made use of on the occasion of Eve's ruin; because the Orang-outang stands at the head of the whole simia race, and is in this way proven to be the subtilist, or most intellectual animal of the whole creation—man alone excepted. "It is evident," says Clarke, "from the structure of the limbs of this creature, that it originally went upright, like a man, and that nothing but a sovereign controlling power, could have induced it to put down hands, which in every respect are formed like those of man, and compelled the *race* to go on all *fours*, like those animals which have hoofs and paws, instead of hands."

If it is objected to this, that the Orang-outang, in its natural state, goes erect, even now, and therefore cannot be the creature, intended in the text of Moses,—we have it to reply, that the erect position of the animal is assumed but occasionally, and is evidently a labored action, resorted to only when the creature is forced to it, as in descending a steep place, being pursued, or when it fights in close combat. But as much can be said of a dog, or a bear, which frequently fight standing on their hinder legs; and the latter can even *run* in that position, and no one ever thought of believing that bears go erect naturally and of choice, when not compelled by some unavoidable reason. The Orang-outang is an animal, which approaches very near in form, to our race, differing in conformation, *only* in the creature's having two vertebra, or joints of the spinal bone, *less* than man,—and in its *feet* being hands, with a thumb on each, as well as its hands; by which we perceive the creature, says Dr. Clarke, was at first adapted to climbing, as well as to walking or running upright; the former of which, that of *climbing*, they yet retain, and excel all other animals, dwelling when they please, in the tops of the thick forests of India. No man can view an animal of this kind, especially the *Pongo* Orang-outang, and not be impressed with a feeling of certainty, of its intellectual approach to the human species, *above* all other creatures. But when it *acts*, its subtilty,

cunning, and intellectual condition, is at once perceived, still more than at rest; as there is a steadiness in its manner of contemplating objects,—a readiness, and aptitude to learn, and to seem to comprehend, when instructed, as is evident to all who have witnessed their exploits; even the common *Ape*,—a creature, much below the Orang-outang in intellectual endowments, an animal of the same genus, will do astonishing feats of horsemanship, and other imitations of human performances, at the word of command, or bare signal of its master, as is often witnessed in the menageries of the country.

Of this creature, the Orang-outang, naturalists relate, that in their native woods, in a wild condition, some of them are very large and strong, exceeding by a considerable amount, the ordinary size of men, being sometimes found full six feet in height, when stretched up erect, being very savage and fierce, often killing the negroes, when they happen to meet in the forests of Africa, and places where they are found. They are more than a match for the elephant, as they can hurl stones and clubs with great violence and precision, with infinite grimmace and horrid gestures, so that the elephant is glad to escape so crafty an enemy. At the time when Alexander the Great was in India, where he had been led on by his love of war—he met a host, or small army of Orang-outangs, and from their formidable appearance, naked, hairy, horrible, and menacing attitudes, he was induced to make ready to give them battle, in case they came too nigh; but whether a fight took place, is not related by the historian. But *Hanno*, the Carthaginian general, having met with a similar encounter, on an *island* near the coast of Africa, did in reality, not only make ready his men for the battle, but actually fought a small army of these creatures,—whose clubs and stones were found insufficient to cope with the spears, slings, and swords of Hanno's soldiers: fell therefore, in great numbers: and being frightened by the yells of the army, and sound of the drums and trumpets, fled to the forests, leaving to the Carthaginians the field and the victims. Several of these Hanno caused to be skinned, salted, sewed up, and stuffed with dry grass, and conveyed to Carthage, where they were placed in the temple of Juno, queen of heaven, and were found there, when that city was taken by the Romans. *Amer. Enc.* vol. 26, letters ORA.

From these accounts, we see this creature is capable of plotting and making resistance in defence of its native haunts, in a manner very much resembling the actions of men, even acting in concert. No mere animal can ascend as high in cultivation as the Orang-outang, their memories being exceedingly retentive, much more so, than any other beast of the creation.

In proof of this, we give the following accounts. There was an Orang-outang, carried from some part of Africa, in a Dutch

vessel to Holland, which, while on board, fell sick. The physician of the ship, took it in his head to bleed the creature, the same as he would a man; after which, it grew better and soon recovered. But what was their surprise, when, before the voyage was finished, the Orang-outang, on again feeling itself in pain, from ill-health, went to the men, making signs to be again bled in its arm, remembering the ease it experienced from the former operation. Is not this a proof, that the animal has in a wonderful degree, the power of reflecting, and of combining circumstances, so as to make deductions, approaching very near to that of man,—falling short however, of absolute moral capacity.

A traveller in the island of Java,—a tropical country, situate at the southern extremity of the Chinese sea,—relates, that he saw there, a female Orang-outang, which was so well educated, that it made its own bed, as a human being would, and then laid down upon it, with her head upon the pillow,—which was stuffed with straw, or dry grass,—covering up her body with the quilt; this she did at night, when she desired to sleep. When her head ached, she would tie a handkerchief round it, having been instructed to do so by the person who owned her.

Vosman gives an account of one of these animals, which was brought to Holland, in 1776, and presented to the Prince of Orange. It was about two and a half Rhenish feet high. In its manners, it was grave and melancholy. It was exceedingly fond of the company of man. When company—which often visited it—retired, so that it was left alone, it would throw itself on the ground, making lamentable cries, showing all the signs of grief and despair, a human being could—speech alone excepted. When the keeper appeard, it seemed comforted, and would make signs for him to come close by, shaking up, and spreading out the dry grass of its bed, for him to sit upon. It used the fork and spoon, in eating, in the same manner men do, to convey food to the mouth, as if it were a human being.

"There is even now, in the Museum of *Natural History*, in Paris, a young Orang-outang, brought from *Sumatra*. This not only possesses great docility, but seems to understand many of the feelings and actions of man; he is sensible of reproof, and sheds *tears* and *pants* when scolded, as a child would do. He imitates with great skill what he sees done, and even invents appropriate means, well fitted to attain his ends, when he meets with obstacles. For example, when he was unable to catch a little dog, more nimble than himself, which had been placed in his room as its companion, and found himself worsted in the pursuit, he seized upon the end of a rope, suspended in the middle of the room, and swinging, leaped in every direction, till he caught the dog. At another time he tried to open the door, *as his master* had done, with the key: but having put the wrong

end of it into the lock, he soon however, perceived the mistake, took it out and put in the other end.

In the year 1817, there was brought by a Doct. Abel, from Java to England, an Orang-outang; the account of which, we here extract from the *Penny Magazine*, vols. 1 and 2, page 157, for the year 1832, as follows: "The Orang-outang, on his arrival in Java, was allowed to be entirely at liberty, till within a few days of being put on board the *Cæsar* to be conveyed to England, and whilst at large, made no attempt to escape; but became violent, when put in a large railed bamboo cage, for the purpose of being conveyed from the Island. As soon as he felt himself in confinement, he took the rails of the cage in his hands, and shaking them *violently*, endeavored to break them in pieces, but finding that they did not yield, generally; he then tried them separately, and soon discovering one weaker than the rest, worked at it constantly, till he had broken it out and made his escape. He was again captured, and taken on board the ship, where an attempt was made to secure him to a strong staple by a cord, which he instantly untied with his fingers, as readily as a man could have done, and ran off with the chain dragging behind; but finding himself embarrassed by its length, he coiled it up and threw it over his shoulders. This feat he often repeated; and when he found it would not remain on his shoulders, he took into his mouth. They now allowed him freely to wander about the ship, as he showed no disposition to leap overboard, and soon became familiar with the sailors, greatly surpassing them in agility. They would often chase him about the rigging, which gave him frequent opportunity of displaying his ability in managing to get away from them. On first starting he would endeavor to outstrip his pursuers by mere speed, but when hard pressed, would elude them by seizing a loose rope, and swinging out of their reach. At other times he would patiently wait on the shrouds, or at the mast-head, till his pursuers almost touched him, and then suddenly lower himself to the deck by any rope, that was near him, or bound along the mainstay, from one mast to another, or swinging by his hands, moving them one over the other, the same as a man would do. When in a playful humor, he would often swing by some loose rope, within arms' length of his pursuer, and having struck him with his hand which was at liberty, would throw himself from him, with all the alertness and sport of a human being. He commonly slept at mast-head,—after wrapping himself in a sail; in making his bed, he would use the greatest pains to remove every thing out of his way, which might render the surface on which he intended to lie, uneven; and having satisfied himself with this part of his arrangement, would spread out the sail, and lying down upon it, drawing it over his body, with all

the signs of reason on the point, which seemed necessary for the occasion. Off the Cape of Good Hope, he suffered much from cold, especially early in the morning,—when he would descend from his sleeping place on the top of the mast, shudering with cold, and running up to any one of his friends, would climb into his arms, and clasping them closely, till he felt himself growing warm,—screaming violently at any attempt to take him away. In his attempts to obtain food, while on board the vessel, he offered many opportunities of judging of his sagacity and disposition. He was always very impatient to seize it, when held out to him, and became passionate when it was not soon given up, and would chase a person all over the ship to obtain it. Sometimes, says Doct. Abel, I would endeavor to evade him by ascending to the mast-head, but was always overtaken or intercepted in my progress. But if he found it impossible to overtake, on account of my having somehow got the start of him, he would climb to a considerable height on the loose rigging, and then drop suddenly upon me, and rifle me of the food in my pockets. But if I, perceiving his intentions, attempted to descend, before he could alight upon me in that way, he would quickly slide down some rope, and meet me at the bottom of the shrouds, and then obtain his desire. Sometimes I would fasten an orange at the end of a rope, and lower it from aloft to the deck, but as soon as he attempted to seize it, drew it rapidly up out of his reach. After being several times foiled in this way, by endeavoring to obtain it by direct means, he would then *alter* his *plan*, by appearing to care very little about it,—removing to some distance, and ascend some piece of rigging very leisurely for some time; then by a sudden spring, would catch the rope, to which it was fastened. But if defeated again, by my suddenly jerking it away, he would at first seem quite in despair, relinquish his efforts, and rush about the rigging, screaming violently; yet he would always return, to a renewed trial, till he could seize the rope,—disregarding the jerking, and allow it to run through one of his hands, till within reach of the orange, and thus obtain it. The animal neither practised the grimmace, nor antics of other monkies, nor possessed their perpetual proneness to mischief. *Gravity* approaching to mildness and melancholly, were sometimes strongly expressed in his countenance. When he first came among strangers, he would sit for hours with his hand upon his head, looking pensively at all around him."

On board the same ship, there were several monkies, of which the Orang-outang would take no notice, when seen by any person; and if at any time he did allow them to play with him, it was by stealth; while with the boys and men of the ship, he would romp and play, freely and eagerly. At one time he was detected in an attempt to throw a cage of small monkies into the

sea, as if he knew that water could kill them,—but was prevented by the sailors; this he did—it was supposed—because he had noticed that food was given them,—which he desired himself. This Orang-outang remained in England nearly two years, when it fell sick and died: during which, it mourned and seemed afflicted, nearly as much as a human creature could have been, and seemed to implore assistance, and relief from pain, of such as stood near him. This animal was but a small one of the species, being but about two and a half feet high; while some have been seen in their native woods, as large as men; but invariably go on all fours, except under particular circumstances.

What animal of the earth, can compete with this, in giving evidence of intellectual-subtilty, and approach to man,—as appears from the foregoing accounts? *None*, we may fearlessly state; proving, as we deem, that this *is* the creature pointed out in the text. This is the species of animal, *one* of which Satan, the fallen angel, an invisible spirit, made use of to hide himself in, to deceive the woman,—by inspiring it with the gift of speech, and faculty of *more* than human reasoning, for the time being. In its upright form, which no doubt, was its original position, well agreeing, in *this* particular, with the purpose of the *evil one;* we see the animal, earnestly soliciting, and reasoning with the woman:—heaping argument on argument, with address, volubility, and eloquence; *more* vehement and ravishing, than ever echoed in the halls of Greek or Roman eloquence; attended with attitudes and tact of persuasion, beyond all mortal power; with blandishments infinite, to allure the woman, in pursuit of knowledge, to pluck the fruit of that tree. (*See the Plate.*)

The mind *educated* to believe the animal was *not* a creature of the Ape genus, but a serpent, would do well to recollect, that the *terms*, as found in Genesis, "on thy belly shalt thou go," are far from saying,—on thy belly shalt thou *crcep:* as *going*, or walking, is very different from the *creeping*, or crawling motions of the snake; plainly showing, that to go on four feet or hands, is to go as pointed out in the text. Is it possible to conceive an idea more preposterous, than that a long tissue of a creature, such as the snake is, could ever have walked or gone upright, on the sharp end of its tail. If it is said, that it might originally, have had legs and feet: yet we cannot perceive, *where* they could have been placed, to any advantage to the creature, as they evidently must have been in its way. But, if to this, it is replied, that God, when he cursed the animal, took its legs off, and laid the creature out straight on its belly; we in our turn, reply, by asking the *authority* for such a notion,—as there is no allusion in the text, to any dismemberment of the animal. We have another argument, to advance against the animal's having

been a creature, which crept on its belly, as does the snake; and this arises out of the phraseology of the curse, which reads,—"*cursed art thou above all cattle.*" Now, are *cattle* classed with *snakes*, or *reptiles?* Do snakes belong to quadrupeds? Are they so classed in the science of zoology? No, they are not: and never have been, in any age of the world, but belong to the *reptile* division of nature. The word *Cattle*, in the Hebrew, is BEHEMA, and distinguishes all those kinds of animals not belonging to fishes, reptiles, fowls, or insects:—but to beasts, which walk on the earth, with four feet. But *Serpents* are classed among reptiles,—and consequently, could never, with propriety, have been thus alluded to, as a part of the creatures, belonging to such as the Divine Being, has in the text denounced *Cattle*, or *Behema*.

By some, however, this meaning is denied, who are determined to believe that the creature was a mere snake: and contend that the phraseology,—cursed art thou above all *cattle*,—meant: cursed art thou above all *kinds* of animals: whether of beasts, fishes, fowls, reptiles, or insects. But as the term *Cattle*, or *Behema*, is not descriptive of all *kinds* of animals, existing under all possible forms and circumstances, we conclude, that the creature belonged to that division of nature, called *Behema*, or it would have been said: cursed art thou above every creature under heaven, instead of—all cattle.

But says the querist, how is this?—could the Orang-outang, have been classed with creatures which went on four feet, when it is supposed that it went upright on two, like men? *Yes*, is our reply; it may so have been, on account of its *arms* being of great length: much *longer*, than those of man; and because the Divine Being, knowing his own purpose of *then* reducing this hitherto exalted animal, to the condition of all cattle,—namely, go on four feet. But, says the querist, how is it, that this animal is cursed more than any other creature? Does it not in all respects enjoy itself, as an animal, as well as all other beings of the creation? Our answer is: no doubt it does, as it cannot know anything of its former shape, or attitude; yet in its motions,—whether upright, or on all fours—there is a strange shambling awkwardness, which characterises the creature,—not accompanying the motions of any other animal of the whole creation: which marks it as having been *cursed*, and changed from its first erect and easy position of action. That the animal originally went upright, like a man, is shown, from the words of Moses:—"on thy belly shalt thou go;" or these words are without meaning, and the curse a solemn nothing. If it is enquired, whether the Orang-outang, or any of the Ape genus eat *dust:* as the text reads,—"*dust* shalt thou eat all the days of thy life:" it is answered, they do; inasmuch as they *now* are entirely indif-

ferent to the circumstance of their food being in, or among the dust of the ground; but was not originally so, having in their upright position picked their food, which was the fruit of the woods, from the boughs, with their fingers, clean and pure, as produced from the bud and flowers of the trees,—unmigled with the dust of the ground. *Dust*, of itself, imparts no nourishment to any creature, and is never taken into the stomach of any animal, except by accident, or for some property, it often possesses, which is detected by the senses: such as salts, sacharine, &c. On this *very* account, we learn that the eating of *dust*, as the text reads, must take place, only in the act of receivering *other* food: as it is incapable of sustaining animal life, and could never have meant that *dust* was to be the *only* food of *any* creature.

But to those who *will* believe a snake was the animal, we ask: does the snake, of any kind, subsist on dust? *We* answer, no:—as *flesh*, living flesh is the food of all the serpent tribes, or otherwise, they eat nothing: but upon this, they feed, even to surfeiting, so as to disable them from crawling,—exceeding all bounds, except their own unconscionable stomachs.

This fact is of itself sufficient, without one additional reason to veto the idea of the creature having been a serpent,—such as is commonly supposed. But, *whatever* this subtilist *beast*, or *Behema* of all the field, or world, was; we cannot suppose with some, who are of great account in the learned world, that it had *naturally*, the power of speech. The power of speech, so as to articulate words, conveying distinct ideas, supposes the presence of a rational soul, and of an *intellectual* mind,—which great and inestimable gift, is denied to all brute existences. It is true, however, that the animal in question, was found holding a conversation by articulate sounds, and intellectual reasoning, with the first woman: which at once *proves* it was inspired by some power superior to itself, which we believe to have been a bad, or evil power, and such an evil power as the Scriptures are commonly understood to assign to the nature of the devil,—whose character, and being, we shall in due time and order examine. If we admit the animal had *naturally*, the ability of reasoning, and gift of speech; we at once plunge into a number of strange absurdities, no less amusing than foolish. The *first* absurdity, is: we are presented with an instance of a mere *brute*, having a reasonable soul,—or it could not have been capable of articulate speech,—and consequently of rational thought, and powers of argumentation. A *second* absurdity, is: we are presented with a *dumb beast*, which knew far *more* of the Law of God, and of the consequences of breaking it, than even the man and woman—as *perfect* as they were; of whom it is said in Scripture, that he was created, head and superior, of all the works of God, belong-

ing to the earth; but this animal knew more, on the abstruse points of moral law, than both of them together. A *third* absurdity follows on this supposition, which is this: the animal, and consequently its whole race, were very likely to have become the teachers and monitors, of the human family, as we see they had, in the instance of this leading animal, already commenced a course of instruction, even on *theology*, when as yet, the two first of the human race, were in a state of sinless perfection. But if we believe some evil being, such as the Scriptures make Satan to be, entered into the organs of the animal's brain, and influenced it for the time being, *causing* it to utter words, accompanied with accurate reasoning powers, *then* we avoid the foregoing difficulties and absurdities.

But Universalists however, deny that there was any *animal* in the case, interpreting the whole affair, as descriptive of what *they* call the *lusts* of Eve, even *before* she had sinned. But as we shall have much to say on this subject, before we finish the work, we desist for the present, and bring forward in our next chapter, an account of serpents, and the arguments in favor of one of the species, having been the instrument of Satan in deceiving Eve, according to the popular opinion—instead of an Orang-outang.

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*Arguments and Ancient Tradition which go to prove, in the estimation of many, that a Snake was the Animal of the Text of Moses, made use of as an Instrument by Satan to deceive the First Woman, preluded by the opinion of Milton on that subject, as expressed in his Paradise Lost.*

But notwithstanding the foregoing remarks, respecting the identity of the animal called in the book of Genesis, the subtilist *beast* of all the field, we shall in this chapter, introduce to the reader's notice, other opinions, respecting that matter. The popular, though in all probability, erroneous belief, that a *snake* was the instrument, by which Satan ruined our common parents, has obtained in all ages, and has spread abroad on the wide wings of tradition, and flown to the ends of the world: as all nations have in some shape, accounts of the seduction of the first woman, by a serpent, which tradition has obtained, even among the aboriginal Indians of both South and North America. Humboldt, in his researches in Mexico, found in their parchment books, the story of that occurrence, recorded by a picture painting, which exhibits a serpent, standing on the extreme point, or

end of its tail, in the act of *conversing* with a woman, by vibrating its forked tongue.

Upon the supposition of the animal having been a snake, Milton, the prince of poets, has beautifully told the story, in blank verse, in his *Paradise Lost*, which we will here briefly repeat in prose. From this writer's views, it appears, that after the fall of the angels,—who kept not their first estate, and had seconded the rebellion of *Lucifer*, and had been cast down from heaven to hell, with their great chief: that he made his escape from this prison,—which is situated somewhere in space, far beyond the bounds of the rest of creation,—and found his way to the Sun, where he seems to have halted awhile in his flight, for the purpose of observation. From so conspicuous a place, he viewed the several planets, or worlds, which roll in their orbits around the sun. And now remembering an ancient prophecy once rumored among the angels of heaven, before his fall, that a certain world was to be created, which should be inhabited by a race of beings, extremely singular, who were to be endowed with *corporeal* bodies, of a peculiar shape, and with minds, but little inferior to themselves, and were to be beloved by the Creator, in a very tender degree. But *which* of the worlds, then in view, was the one, he could not make out: or whether it belonged to the family of the sun, on which he then stood, as there were others in sight, rolling through the vast ocean of space. But from this dilemma of uncertainty, respecting the exact globe which contained the singular race called *man*, he was relieved by the sudden appearance of a youthful angel, who came flying on the easy pinions of excursive discovery, among the works of God. Of this youthful angel, Satan was resolved to enquire: but first, in a twinkling of light, before he should be discovered by the journeying seraph, he changed his shape and habiliments, from those of a thunder-scarred, and hell-burnt fugitive, with shorn and sooty wings, to those of a stripling angel, clothed with the bright and happy rays of heaven. (*See the Plate.*)

This done, Satan by a flutter of his wings, attracted the ear of the heavenly traveller, who in a moment, from celestial courtsey, let fall his gorgeous wings—which from his shoulders to his feet, clad him round with a starry brightness,—and bowed him low, as heavenly spirits are wont to do, when they meet. But Satan, not a whit behind in good manners, being thus compelled by his own duplicity, also bowed in return. Compliments being hailed, Satan, with submissive voice, as became his seeming youth, enquired which of all the worlds in sight, was the abode of man, as much he said, he wished to see and to admire this late display of creative power and wisdom. The angel which he here fell in with, was according to Milton, *Uriel*, one of the seven swift winged ministers of the throne of God, who were ever ready

to bear the commands of the Eternal to all worlds; who stood in waiting, in an attitude of heavenly condescension, to the enquiring seraph, as in a moment he pointed out our globe; when each waving a hand in token of departure, they spread their wings aloft; Uriel onward shot, as from his pinions there went forth a sweet perfume, filling a wide circuit of the sky; while Satan, plunged him headlong down to the ecliptic, nor stayed his rapid flight till his feet stood on the summit of a blooming mountain, in the very circuit of Paradise.

He now betook himself to the task of ascertaining the habitation of those singular beings: whom he soon descried in a beautiful bower, laden with fruit, and that they were *male* and *female*, a condition to Satan, wholly till now, unknown. He now disappeared, or became invisible, and stood beside them unseen, and listened to their conversation: by which he learned their moral condition, and that they were under restraint in *one*—and but *one* particular, and this was respecting a certain tree, and its fruit, which he found was forbidden them, and was meant as a *test* of love and obedience, while all things else beneath the whole heaven was theirs to enjoy. On the forehead of the man, and on his limbs, was seen and known the stamp of God-like work, though formed of matter, a thing till now never conceived of by this sining angel. But most of all, there burned the mild fires of heavenly origin in the eyes of Adam, beaming forth in serene, but commanding majesty, the very image of the invisible God, as it was there he met the heaven-abashing power of high and holy intelligence in its brilliancy, though connected with unthinking matter. There was also the companion of Adam, a female glowing in holy beauty, fearful to look upon, so bright and fulgent were the glories of her person, which was shaded to the feet, with shining golden locks, full and redundant, as the rays of a morning sun, which played in the softly moving winds, like the very fibres of life, in joyous assemblage. She also was formed as man, but more soft and tenderly made, in every limb and feature, while in her eyes, there was the heaven of mildness, pouring forth their beams, as the fountains of life, beneath the sapphire throne of bliss. He heard them commune of joys: while each turned on the other looks of sweetness, beyond compare; this moved his malice and hatred, which as a hell of moulten iron within his heart, raged a tempest; when Satan resolved their ruin, and straightway put in requisition all his wiles, as he knew they could not be destroyed, except by being induced to *disobey* that one only law, or prohibition, of the tree and its fruit. Wherefore, it was not long ere he discovered the *Serpent*, or snake to be the subtilist beast of all the field, or animals of the earth, and having found one of a prodigious size, *and withal* exceedingly beautiful, being covered with green and *gold, striped and spotted* with every shade and hue of the rain-

bow, or that tips the wings of beauteous fowls, and flowers of earth, so ranged and mingled, that it seemed a creature fit to be gazed upon even by angels. Into this serpent, in a moment Satan transfused himself, being a *spirit*, and took his seat in the brain; by which he soon gave tone to the organs of the creature, so that speech rolled as fluently from his fiery tongue, as from the lips of Eve herself. But according to this author, the incomparable Milton, the serpent was not then as now, prone on the ground, winding its way over the earth like a contemptible worm, dragging its snakey folds far behind; but was formed in a *coil*, a tower of rising folds, like a cable to some stately ship, which the sailor bends in a ring, on the ample deck of a man of war, while its head, with eyes of carbuncle or diamond, towered aloft, viewing all things far and wide, privileged in this respect also, as in the gift of cunning, above all the other beasts. Its motion, in this form, was rapid as the whirlwind, moving round and round, on its own base, with a quivering velocity, and seemed a rushing flame, while its head on high, kept its course, with eyes so bright and sparkling, that stars seemed to leap forth on the air, as the creature in its swiftness, rushed over the plains.

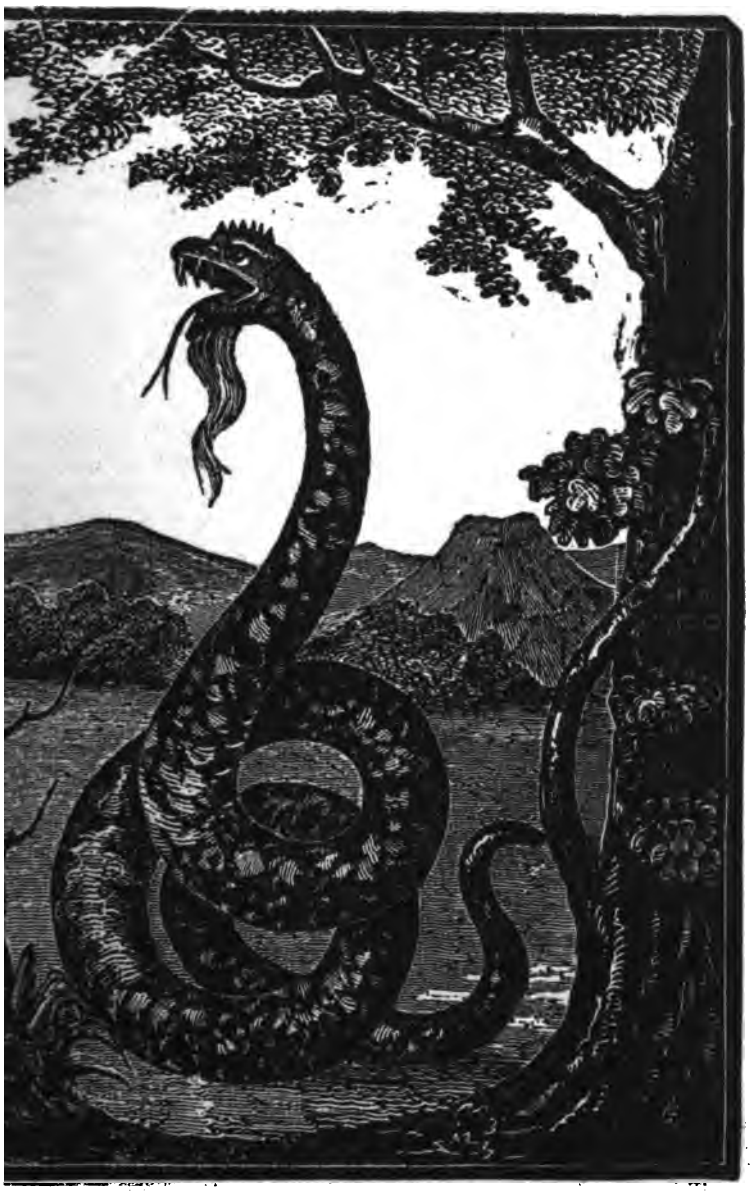
Such was the animal, and such the original manner of its motions, till God, by the curse, "on thy belly shalt thou go," (creep) straightened it on the ground, according to Milton. By which we certainly think the creature was the gainer, as its present mode of moving is far better adapted to pass over rough ground, water or marshy places and mountainous districts, than in its upright or *pyramidal* form. (*See the plate.*)

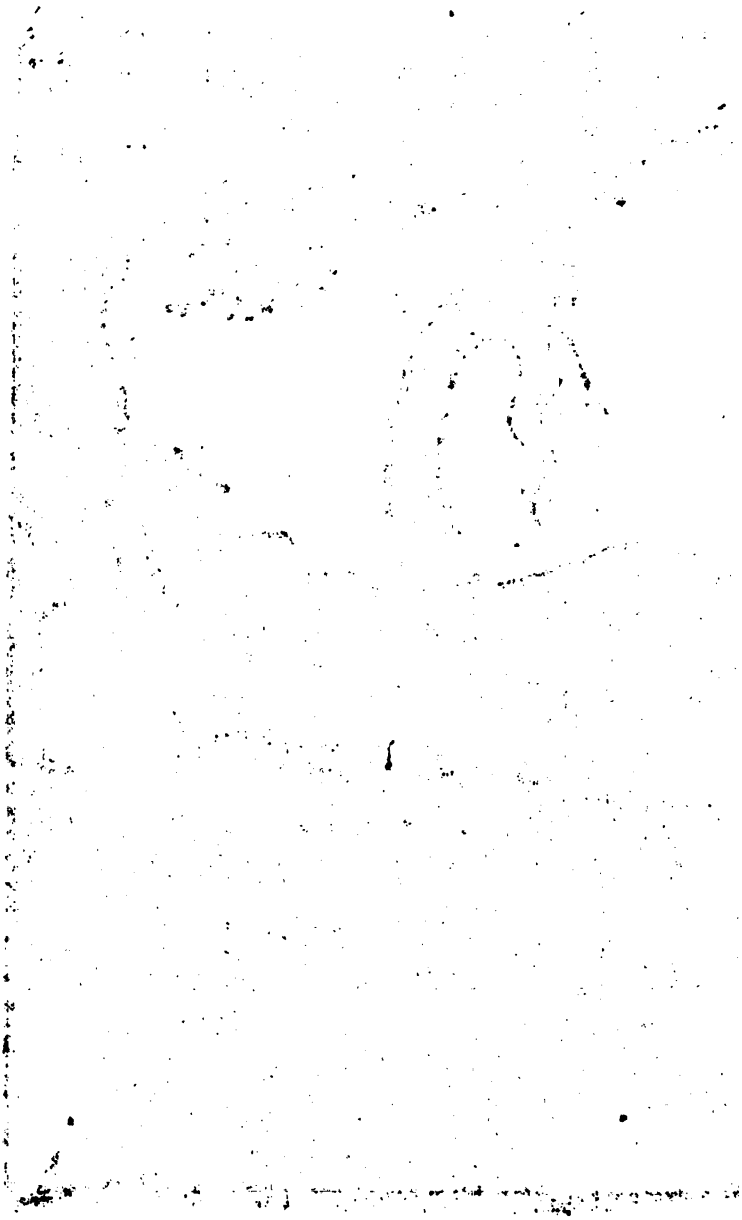
We have said a few pages since, that the tradition of all nations, favors the belief that the animal was a snake, which Satan made use of to deceive the first woman, and this we now proceed to show. But whether it should be allowed to prove any thing, as to its real identity, must be left to the reader after all. On this curious subject, under the head *serpent*, see Watson's *Theological Dictionary*, 1832, as follows:—"In Egypt and other oriental countries a *serpent* was the *common* symbol of a powerful monarch; it was embroidered on the robes of princes, and blazoned on their diadems, to signify their power and invincible might, and that as the wound inflicted by the *basilisk* is incurable, so the fatal effects of the displeasure of kings were neither to be avoided nor endured. The basilisk is of a redish color, and its head is adorned with a crown in the form of a cone of a bright yellow; it is not entirely prostrate, like other serpents, but runs with its head and half its body erect, the hinder part sweeping the ground as it moves. On these accounts, its crown and half erect position, the symbol of this serpent was preferred to all creatures, as a token of regal power. This fact is attested by the Arabian name of this serpent, which is *melecha*, from the Hebrew verb *malach, to reign*; and was therefore considered the king

of serpents. In agreement with which, it is said that all other serpents acknowledge the superiority of the basilisk, by flying its presence, and hiding from its sight. This serpent is supposed to live longer than any other. The ancient heathen have therefore pronounced it immortal, and placed it among the number of their gods. This species of serpent, it appears, is still found in the mountains of India, growing to a great size, covered with scales, resplendant with burnished gold, having a kind of beard hanging from their lower jaw, which renders their aspect exceedingly frightful, while they have a *cry*, shrill and fearful," a circumstance attending no other serpent in being, as the voice of the serpent species, except this, is but a hiss. "The trait which distinguishes this dreadful serpent as belonging to the *basilisk family*, is its crown of bright yellow," growing on its head in the manner of the dung hill cock, "with a protuberance projecting out beside it as red as a burning coal." (*See the plate.*)

There are other serpents of India which are very dreadful, among which are the great *li-boa* and *anaconda*, the real dragons of the ancients. "To these serpents rites were devised, temples built to their honor, and priests appointed to conduct the ceremonies of their worship. These miserable idolators, appeared before the altars of their serpent deities in gorgeous vestments, their heads arrayed with *real* serpents, or with the *figures* of serpents, embroidered on their tiaras, while with frantic exclamations they cried out, *Eva! Eva!* which exclamation is thought by some to have been in evident allusion, to the triumph, the old serpent, the devil, obtained over our first mother Eve. In consequence of this, some do not doubt, but the snake was indeed, the very instrument of Satan; and in pursuance of this idea they suppose the evil spirit was permitted to insult our fallen race, by exalting the serpent, his chosen instrument in accomplishing our ruin, to the *first* place among the deities of the heathen world, and to be reverenced by the most sober and solemn acts of worship. The figures of serpents adorned the portals of the proudest temples of the east: the serpent was a very common symbol of the sun, and is represented biting its own tail with its body formed in a circle, in order to indicate the ordinary course of this luminary, and under this form, it was an emblem of both time and eternity. A serpent was the symbol of medicine, and of the gods which presided over it, as of Apollo and Esculapius. In most of the ancient rites is found some allusion to the serpent under the titles of *Ob*, *Ops*, *Python*, &c. In the orgies of *Bacchus*, says Bryant, the persons who partook of the ceremonies, used to carry serpents in their hands, and with horrid screams call out *Eva, Eva;* being according to the author just named, the same as *Epha*, or *Opha*, which the Greeks rendered *Ophis*, denoting a serpent; but having *no* allusion to *Eve* as supposed by some.

*These ceremonies*, and this serpent worship, began among the





*Magi*, who were the sons of *Cush*, the children of *Ham*, the son of Noah, and by them was propagated in various parts of the world. Wherever this people founded any place of worship, and introduced their rites, there was generally some horrid story of a serpent. There was a legend of a serpent at *Colchis*, in Egypt, at *Thebes*, in the same country, and at other places. The Greeks called *Apollo* himself, *Pythian*, (the destroyer of a monstrous serpent bred in the mud of the deluge,) which is the same as *oupis*, or *oub*, and is a serpent. In Egypt there was a serpent named *Thermuthis*, which was looked upon as very sacred, the likeness of which the natives are said to have used as a royal tiara, with which they ornamented the statues of *Isis*, their ox god. The kings of Egypt wore high bonnets terminating in a round ball, surrounded with figures of asps; their priests also had the figures of serpents on their bonnets," which they wore in the temples of their gods.

"Abaddon, the destroyer, mentioned in Rev. ix. 11, as a name of the devil, is supposed by Mr. Bryant to have been the name of the *ophite*, or snake god, with whose worship the world had been long infested. This worship began among the people of Chaldea, who built the city of Ophis, [or snake city] on the river *Tigris*, and were greatly addicted to divination, and the worship of serpents. From Chaldea this worship passed into Egypt, where the serpent deity was called *Canoph*, *Caneph*, and *C'neph*. It also had the name of *Ob*, or *Oub*, and was the same as *Basilisk*, or *Basiliscus*, the same as the Egyptian *Thermuthis*, and made use of by way of ornament to the statues of their gods. As the worship of the serpent began among the sons of *Cush*," the father of the African or Negro nations, the descendants of *Ham*, "Mr. Bryant conjectures that from thence they were denominated *Ethiopians*, and *Athiopians*, from *Ath-ope*, or *Athopes*, the god whom they worshipped, and not from their complexion. The Ethiopians brought their rites into Greece, and called the island where they first established themselves, *Elophia Solis Serpentis insula*; the same with *Eubœa* or Ouboia, that is, the *Serpent island*, or where the *ophis*, or snakes, were worshipped. The same learned writer discovers traces of the serpent worship among the *Hyperboreans*, at Rhodes, in what is now called *France*, named *Ophiusa*, in *Phrygia*, and upon the Hellespont, in the island of Cyprus, in Crete, among the Athenians, in the name of *Cecrops*, among the natives of *Thebes*, in *Bœtia*, among the Lacedemonians, in Italy, in Syria, &c. and in the names of many places, as well as people, where the *Ophites* settled.

One of the earliest heresies introduced into the Christian church was that of the *Ophites* who held serpents as emblematical of supernatural power, the traits of which are still seen on many of their medals, *the relics of Gnosticism*, which are still extant,

specimens of which are shown toward the close of this work, in fac similie.

The form *assumed*, or animal used by the tempter, when he seduced our first parents, has been handed down in the traditions of the most ancient nations; and though animals of the serpent tribes were generally worshipped by the pagans, as symbols of the *agathademon*, they were likewise considered the types or figures of the evil being. One of the most remarkable accounts of the *primeval* tempter, under the shape of a serpent, occurs in the *Zendavesta* of the ancient Persians, a book on theology and the worship of the gods. The dragon, or *Ah-riman* of the Persians, and the *malignant* serpent *Caliga* of Hindoo theology, appear to be closely allied. This dragon of the Persians is represented as the decided enemy of the *mediatorial* god, whom he persecutes with the utmost fury: though, as the Zendavesta teaches, he is finally to be vanquished by his *celestial* opponent, the mediatorial god." But from whom did the Persians derive their idea of a mediator? We answer, from Melchisadec, the son of Noah.

"The serpent *Typhon*, of the Egyptians, who is sometimes identified with the ocean, because the deluge was esteemed as the work of the evil being, and the serpent *Python*, or Apolyon, of the Greeks, who is evidently the same as that of the Egyptians, appear to have the same origin, which was a tradition of the form which Satan assumed when in Paradise. Perhaps also the belief that the serpent *Python* or *Typhon* was once *oracular*, or had a human voice, which caused the so frequent use of serpents in their rites of divination, arose from a tradition of the vocal responses which the tempter gave to Eve, under the borrowed form of the serpent. We may still ascribe to the same source, that *rebellious* serpent, whose treason seems to have been so well remembered among the inhabitants of Syria. Pherecydes, a native of Syria, bestows upon him the Greek name of *Ophioneus*, or the serpent god; yet extends his view of him, under the name of Ophioneus, as being the *prince* of those evil spirits who once contended with the *supreme* god, Cronus, who cast them out of heaven. Their happiness being thus justly forfeited, they henceforth were plunged into the depths of *Tartarus*, in the fiery bowels of the deep, hateful and hating each other.

From Syria and the east, this history passed into Greece, mingled, however, with allusions to the deluge. The same evil being, in the same form, appears again in the mythology of the Goths, or Sythians. We are told by the ancient *scalds*, or bards, that the evil being, whom they denominate *Loke*, unites great personal beauty with a malignant and inconstant nature; surpassing all creatures in the depths of his cunning and perfidy. *Here the primitive glory* and majesty of Satan, before the linea-

ments of celestial beauty were defaced, by his rebellious apostacy, is not obscurely alluded to; while the craft and malevolence which marks his character as a fallen angel, are depicted with sufficient accuracy." Thus we have shown that the worship of serpents may be traced in almost every religion, through ancient Asia, Europe, and Africa. From which we derive at least this great fact: that the traditions of all ages and nations of the earth, corroborate the Mosaic account of the *fall* of *man*, by the machinations of an evil spirit in the disguise of *some* animal; which it is true, this tradition seems to point out as having been some monstrous Serpent, Snake or Dragon.

But if the word *Nachash*, in the text of Moses, does not mean definitely the *Ophi*, or snake, the whole foregoing history goes for nothing: so far as it regards *proof*, as to the identity of the animal Satan made use of on the occasion of man's ruin. But if a snake was *not* the creature,—How then, it may be enquired, came this universal tradition in existence? How is it that this opinion has seemed to prevail in the earliest ages, and handed the serpent down to posterity, as the identical animal which opposed the *good* being, the mediatorial, or redeeming god, and secured the worship and veneration of men? To this we answer; its worship may have been induced from its native horror of *aspect;* its deadly power of poisoning, by a sting of its fangs; its insiduous and silent manner of approach, so that ere its victim is aware, *death*, in the form of a terrific serpent, has stung life away, in dreadful agonies. No creature which God has made, is so universally dreaded, and so formidable, as the serpent, especially the larger kinds, such as the *boa*, the *anaconda*, and the crested *basiliscus* of India. On these accounts, this species of animal, as we have seen, became early in time, the *symbols* of power, of terror, and of death, on the brows of kings and priests, and were chosen badges of authority, of royalty, and of rule among men. From this circumstance, the transition was easy, to that of a higher cast, even veneration, worship, and deification, which have been bestowed on less fearful animals and for smaller reasons, among barbarous and ignorant nations. But can this circumstance account for the belief which prevailed in the world even before Moses wrote the book of Genesis, that the serpent was the animal which Satan made use of in the ruin of man. We think it can: and on *this principle*, which was, that the serpent was then considered as the *worst* creature in the whole creation, and therefore, exactly fit for the *worst* spirit in being, to make use of, in a work so ruinous: on which account it was not hard to slide into this belief, after the time of the flood, and the history of it retained only by tradition, in the keeping of wandering families, and tribes.

As to the *subtilty* of serpents, there is no evidence with which we are acquainted, unless *it* be their courage, their fierceness,

their voracity, their power to charm, or fascinate, and their ability to inspire horror. That they manifest art and calculation—especially those large serpents of the tropical countries—in securing prey, is not denied; but as much can be asserted of all kinds of animals. Of these kinds, their strength is irresistable, when brought in competition with any other creature, and their courage equal to their strength, as they will not turn aside for the fiercest tiger, elephant, leopard, or human being; nay, they all flee its sight in the utmost consternation. When one of these creatures has seized its victim, even though it be a tiger of the largest size, it never lets go its hold, though the struggle continue for days before it gets the victory. Its management during such contests, its patience till it has the mastery, the advantage it secures over its victim at every struggle, certainly shows the creature's calculation: but as much may be said of any other animal. There is, it is true, a terrific majesty in the appearance and demeanour of a large serpent, as whoever has met with a rattlesnake, can testify. This serpent will not precipitately flee when discovered, but if it moves at all, its motions are at its leisure, maintaining a grave majesty as it views its disturber, with a sideway look, as if ascertaining the nature of its enemy, as it retires from sight. Its manners in this respect may be compared to the lion, which maintains its majesty by its slow and considerate attitudes, when suddenly aroused from its lair.

But before we leave this subject, we will give several accounts of the larger animals of the serpent species, as known in the tropical countries of the old world. "Not many years since, Mr. Edwards, the English resident in the Island of Ceylon, saw there a serpent which measured thirty-three feet four inches. It was covered with scales, ridged, or partly elevated along the back. Its head was of a green color, with large black spots, in the middle, and yellow streaks around the jaws, and a yellow circle, like a golden collar around his neck, and behind that a black spot. Its head was flatish, and broad, its eyes monstrously large, very bright and terrible. Its sides were of a dusky olive color. Its back was very beautiful, a broad streak of yellow curled and waved at the sides; along the edges of this, ran a narrow streak of flesh color, on the outsides of which was a broad streak of a bright yellow, waved, colored and spotted at small distances, with roundish and long blotches, of a blood color. When it moved in the sun, it appeared exquisitely beautiful. It had coiled itself among the branches of a large palm tree, watching for its prey; when, not long after, there passed beneath it a creature of the fox kind, when it darted down as swift as a ray of light, seized it, broke its bones, and soon swallowed it; when it again resumed its place among the boughs of the tree, where it remained during the night, which circumstance was known *from what transpired* in the morning; which was as follows:—

The sun was but a little way up, when there passed on its way beneath the fatal tree, a tiger, about the size of a yearling heifer, which was no sooner exactly beneath the serpent, and within its reach, than he darted down, seized the animal by the back with his teeth, at the same time twining itself several times around its body. It then loosened its teeth from the tiger's back, and griped its entire head in its mouth, tearing, grinding and choking it all at once, while the furious tiger resisted and fought to the utmost of its power. But finding it hard to conquer, and the bones not easily broken, it had recourse to stratagem; which was to wind its tail around the tiger's neck, and drag him to the tree, against which the serpent leaned its victim, when it darted its coils several times round both the tiger and the tree, crushing him against it, till his ribs and bones were broken and bruised to pieces. After it had killed the tiger, with inexpressible torture, of about a day's continuance, the serpent, during the night, slavered it over with the juices of its tongue, and the day following swallowed it whole. This distended its stomach so much that it could not run; when Mr. Edwards and several of the islanders assailed and killed it. *Brown's Bible Dictionary, under the head "Serpent."*

But we have accounts which may be relied on, of serpents of a much greater length, amounting even to eighty and a hundred and twenty feet, natives of Africa, the Indies, and of the tropical islands. A curious and thrilling account of the capture of one of these animals in Egypt is given by *Diodorus Siculus* who lived in the time of Augustus Cæsar, the greatest historian of the age. "A number of hunters, says that author, encouraged by the munificent offers of Ptolemy, king of Egypt, resolved to bring him one of those serpents to Alexandria. This enormous reptile, thirty cubits long, (which is fifty feet) lived on the banks of a certain river, the Nile it is likely. There he dwelt, reclined upon the ground, near his cave; his body coiled in a circle; but when it saw any animal approach the bank where he lay, he darted upon it with dreadful impetus, seized it in his jaws, or strangled it in the folds of his tail. The hunters descrying him from a distance, conceived that they should easily succeed in taking him alive in their nets and load him with chains. They advanced with resolution, but when they were come within a short distance of the huge animal, the ferocious glare of his eyes, his rough and scaly hide, the noise which he made in rousing himself, and his open mouth armed with long and curved teeth, inspired them with alarm. They ventured, however, to approach, step by step, till so near as to throw some heavy chains upon him; but scarcely had they touched the monster, when he turned furiously round, seized the nearest hunter in his mouth, and killed another by a stroke of his tail. The rest now fled in terror; but being unwilling *to forego the rewards* of the king, they invented another

method of accomplishing their purpose. They made a net of strong ropes, proportioned in size to that of the serpent, so as to hold him if they could but entangle him in it. To accomplish this, they watched a time when he left his cave to seek for prey, and blocked up its mouth with large stones. Then at a little distance, they spread the net over a space of ground, and kept themselves as silent as as they could, till the serpent's return, when he found his abode beset by a host of armed men, horses, and dogs. At first, on discovering this, the monster raised his head to a great height, so as to overlook men, horses and all, uttering frightful hissings. But being intimidated at the great number of his foes, and as the darts and (iron) arrows," shot from steel bows, "assailing him from every quarter, he rushed with violence to the entrance of his cave. But finding this blocked up, and at a loss how to escape from the attack of the hunters, the noise of their trumpets and dogs, he turned to flee, or to fight, when they drew the net around him, in which he became entangled, and soon wearied himself with tremendous efforts to break through, but was subdued, and conveyed to Alexandria, to the great astonishment of the populace, where he was kept in a place fited up for his reception. If the passion of anger and rage, is an evidence of the *subtilty* of serpents, then have they the pre-eminence over all other creatures, and especially the boa, the anaconda, with the crested basiliscus of India; but we do not know that this circumstance is evidence.

Now a serpent of either of these kinds, but especially the anaconda, as it is the longest of all land serpents, rolling or whirling its folds in a pyramid along the earth, as Milton has supposed, towering on high, glittering in its glory of maculated splendor, would not be an unseemly minister of the arch fiend, whereby to introduce himself to Eve, the queen of the earth, and of the human race, on a business which was to determine the fates of millions, so far as the sufferings of *this* life was concerned, at least.

To give the reader an idea of the brilliant thought of Milton, respecting the original form and manner of the moving of the serpent, as it existed on the plains of Paradise, we present a plate of the creature, beneath the thick boughs of a tree, around which are entwined the redundant foliage of the grape vine, laden with fruit as large as apples. (*See the Plate.*)

But as it respects certainty about the foregoing, in identifying the true animal by which Eve was destroyed, the reader will have his own belief; yet the writer of these sheets inclines to the opinion that it was the Orang-outang, because that creature is the most cunning, the most artful, and the most subtil of all the animals of the globe, and approaches nearer to man, both in intellect and form, than any other creature. The female *suckles her young* at the breast, holding it in her arms, the same

as a woman would do, fondling it with equal delight and endearment.

As a powerful evidence that the serpent was the animal which Satan made use of on the occasion of the fall, as thought by many, is the circumstance of the universal *terror* this creature inspires, when met with by man; imagining that in *this* fact is fulfilled the word of God, which was addressed to the serpent, at the time he was judged, in the garden with Adam and Eve; which was, "And I will put enmity between thee and the woman, and between thy seed and her seed, it (Christ) shall bruise thy head, (the devil,) and thou (devil) shalt bruise his (Christ's) heel," in death. Christ is the *seed* here meant, which was emphatically the *seed* of the woman, (Mary) and not of man; which cannot be said of any other daughter of Adam's race, as it is from the *man* that the *germinating* principle of human existence proceeds. The *enmity* therefore, which is here alluded to, was to exist between *Satan* and *Christ*, and not between the human race and the race of snakes, or any other animal; as it is said in scripture, that Christ came into the world to destroy the works of the *devil*, and to *bruise Satan* under the feet of the saints, according to the New Testament, and has nothing to do with the shuddering sensations felt when we meet with this reptile. But Universalists believe this enmity consisted in the opposition the *heavenly* man and the *earthly* man had to each other in the human breast, when first created. But this idea is exploded, when we recollect that God could never have been the author of two *contending* powers in the same human soul, as it came first from his hand, the one an enemy to all righteousness, and the other consonant to all holiness; as this would seem to be a conflict, between the powers of the *mind* and the passions, set on foot by the creator, for no other purpose than man's ruin.

"Thou shalt bruise *his* heel:—this is understood of Christ, the seed of the woman. His *heel* means, *first* his *humanity*, whereby he trod upon the earth, and which the devil by the instrumentality of wicked men, *bruised* and killed. Second his *people*, his members, whom Satan in divers ways bruises, vexes, and afflicts, while they are on earth, but cannot reach either Christ their head in heaven, or themselves, when they shall be advanced thither. In this verse therefore, notice is given of a perpetual quarrel commenced between the kingdom of Christ, and the kingdom of the devil, among men; war is proclaimed between the *seed* of the woman, and the *seed* of the serpent, the *devil*." Rev. xii. 17. *Benson's Commentary on Genesis, 3d Chap.*

But were we to conclude, that the word of God in the above respect is fulfilled, in the circumstance of the inclination we feel to kill this frightful reptile when met with, and the inclination of serpents to bite *whatever comes* in their way, we do not perceive,

that by this, any great thing worthy of the divine foresight, or of use to man, is made out; as all snakes will die some how or other, even if this enmity had never existed. It is true nevertheless, that a natural enmity exists between serpents and men, and also, between the serpent tribes and all other animals; but *wholly* on account of the *poison* fang of smaller serpents of various kinds, and of the bone breaking power of the larger, which have not the poison teeth; and this is reason enough, without superadding the influence of Satan, to those two qualifications.

Whoever may have contemplated a serpent of the larger kinds, or even the common rattlesnake, and especially its *head*, will bear witness, that *there* is assembled all that is necessary to constitute horror, to freeze the blood, to paralize courage, and to cower the fiercest eye, whether of man or beast; as if the audacious spirits, the fallen angels, had taken up their abode in the bodies of serpents. The terrifying form of a serpent's head above that of all other animals, must have been the reason why the son of *Sirach*, the writer of the book of Ecclesiasticus, chap. xxv. 15, has said, "there is no head above the head of a serpent." *Apocrypha.*

There is no animal which will fight more obstinately than the serpent, with any creature which attacks it. There is nothing which can inspire equal terror with the anaconda and great li-boa; a whole town or neighborhood, in the countries where they are found, is thrown into the utmost consternation, if it is but announced that an animal of this sort has been seen anywhere near, none daring to stir abroad till the creature's departure. In certain districts of both Africa and South America, the serpents have so multiplied, of all sorts, as that they have obtained exclusive possession, frightening away every other creature, even animals of the most ferocious description. Regulus, a Roman general, nearly three hundred years B. C., while leading his army along the banks of the river Bagrada, in Africa, met with a serpent, which disputed his passage across, destroying great numbers of his men, which he however killed, with his battering rams and catapulta, machines formed for the purpose of heaving large stones with force and precision. Pliny, the most learned of the Roman historians who flourished in the first century, states that he had seen the skin of this serpent, and that it was one hundred and twenty feet in length.

Though we have indulged our thoughts at some length on the subject of serpents, yet we cannot well forbear to give an account which respects the power of serpents to charm or fascinate such creatures as venture to gaze steadfastly upon its eyes. But whether such a power, if it exists, is the result of subtilty and cunning, or is the mere force of instinct, in the animal, is the question, which, as yet is not decided, and ma*ny doubt it altogether.* Few human beings so far as we have

heard, have tried by experiment, whether they have this power or not; one, however, as related by a pioneer settler and hunter in the early times of Vermont, states the following respecting himself.

"In one of my hunting excursions, on a fine morning, accompanied by my wife, (as we were but just married,) the sun was shining warm and sultry, while all above was clear and bright. I had left my companion at a certain place, beneath the shade of a young pine, for a short time, in pursuit of game, which drew up a steep, ledgy hill, and while struggling to ascend, I was startled by a quick grating rattle very near me; when looking eagerly about, I discovered a short space before me, on a smooth rock which lay fair to the sun, a large rattlesnake, coiling himself, to make the deadly spring. The serpent was within a few feet of me, and I paused for a moment, ere I should kill it, to survey it. But while doing so, yet I know not why, a strange feeling of curiosity came over me, which unaccountably fixed my attention. Suddenly the snake unwound his coil, as if relenting from its purpose of hostility, and raising his head he fixed his bright eyes directly upon my own. A chilling and incredible sensation, totally different from any thing I had ever before experienced, followed this movemement of the serpent. Yet I stood still and gazed steadily and earnestly, for at *that* moment there was a visible change in the reptile: his form seemed to grow larger and his colors brighter. His body now seemed to move with a slow and almost imperceptible motion toward me, while there came a low hum of music from him, or at least it sounded in my ear, a strange sweet melody, faint as from the throat of the humming bird. Then the tints of his body deepened, and changed, and glowed with green, purple, scarlet, and gold, until I lost sight of the serpent entirely, seeing only wild and curiously woven circles of various colors, quivering around me like an atmosphere of rainbows. I seemed in the centre of a great prison,—a world of mysterious colors: the tints varied, and darkened, and lighted up again, around me, and the low music went on without ceasing, until my brain reeled, and fear now for the first, came like a shadow over me. This sensation gained upon me rapidly, and I could feel the cold sweat gushing from my brow. I had no certainty of danger in my mind—no definite ideas of peril—all was vague and clouded like the unaccountable terrors of a dream; and yet my limbs shook and I fancied I could feel the blood stiffening with cold as it passed along my veins. I would have given worlds to have been able to tear myself from the spot; I even attempted to do so, or thought I did: but the body obeyed not the impulse of the mind—not a muscle moved, I yet stood still, as if my feet had grown to the solid rock, with the infernal music of the tempter in my ear, and the baleful colorings of *enchantment* around me. Suddenly a new sound

came on my ear—it was a human voice; but it seemed strange, and awful—again—again—but I stirred not—and then a white form stood beside me, and grasped my arm; it was my wife. With her touch the horrible spell was broken—the strange colors passed away from my vision. The rattlesnake was coiling at my feet, with burning eyes, reckless of danger; when with a quick stamp of one foot—having on shoes of hard leather—I crushed its head to powder—and thus I escaped."

But whether the larger kinds, as the boa, anaconda, &c. have this power is unknown, yet it is supposed they have not, as there appears no necessity of its being thus endowed; their agility and strength being equal to all their necessities. The steady unvarying glare of the rattlesnake, is aided by its never winking, as nature has covered their eyes with a transparent shining substance, which protects it from injury, and answers a better purpose—as they burrow in the earth—than eyelids, like other animals.

*Adaptation* appears to characterize all the works of God, as well as *first* principles, starting points, and data. Man, therefore, is the starting point of all animal creation, as he stands at their head in the perfection of limbs, and intellect, and power of improvement and expression by speech. From *this* data, we therefore judge, that as animals approach in their forms, to that of man, that also their *intellect* conforms to the same rule. If this be so, we at once perceive that the Orang-outang is the creature marked by Moses, as the instrument of the devil in the ruin of man; because the *shape* of that creature is more like man than any other; while that of a serpent is farther removed from that form than the whole creation besides: being nothing more than a congeries of long muscles, like a rope made from the fibres of hemp, having a head at one end and a tail at the other, without legs arms or wings, and is next in grade on the descending scale to the very *worms* of the dust, and could never therefore, have been the animal of the text of Moses, as it is *not* the subtilest beast of all the field; while the Orang-outang, in our opinion, most certainly is, and was therefore the identical animal.

But as conclusive on this subject, the identity of the *kind* of animal in question, we are able to give the evidence of an accredited writer of great celebrity, who lived a thousand years before the time of Christ, that whatever animal it was; it was not a *snake*, and that the *snake* was not considered, in his time, as a beast of as much subtilty as the other animals of creation. This writer was the famous Solomon, of the Scriptures, whose wisdom has been celebrated in all ages and countries, since his time. Respecting his opinion about the subtilty of snakes, see *Book of Wisdom*, chap. xi. 15, where, speaking of the worship of the *Egyptians* in the time of Moses, he says, that from "the foolish *devices of their* wickedness, wherewith being deceived, they wor-

shipped *serpents*, (or the ophi,) *void* of *reason*." *This*, in our opinion, is sufficient to show that Solomon did not consider the ophi, or snake, as the subtilest beast of all the field, or earth; as he expressly says, it was *void* of *reason*, or subtilty, and therefore he did not understand Moses, in the third chapter of Genesis, where the account of Eve and the *Nach-ash* is given, to have any allusion to such an animal as a snake, but rather to some other creature, which was not *naturally* void of reason, as he esteemed serpents or snakes to be.

That the Egyptians worshipped snakes in the time of Moses, is shown from this very statement by Solomon, as also from ancient history. The Egyptians were exceedingly superstitious, and worshipped all kinds of animals; but the *serpent* was had in particular veneration, as it was this reptile which even Jehovah came out against, when he caused the rod of Moses to become a serpent, and to devour the serpents of the magicians. In the time of Solomon they had not abandoned the worship of this creature, as he seems to speak of it, as quoted above, in the present tense, at the time of his reign.

But to all we have said on this subject, namely, of the existence of *some* kind of animal which Satan made use of on the occasion of man's fall, *Universalists* turn a deaf ear, for *they* allege, that there was no animal in the case, and that the whole that has been written in the Bible on that subject is but descriptive of Eve herself, her *appetites* and *passions*. This is necessary for them to do, as any acknowledgment of the existence of some *creature* having been used as an *instrument* of deception in the fall of Eve, draws after it the existence of an evil spirit, as certainly as effect follows cause, and this would ruin their scheme, as a supernatural evil spirit, having a real being, is that which they everywhere deny.

We think the account, as written by Moses, is of exeeedingly great importance on this subject; for if the existence of Satan, or of an evil being, who was engaged in the moral destruction of the wife of Adam, cannot be made out from that account, we do not hesitate to acknowledge, that such an existence becomes extremely doubtful, notwithstanding so much is said in all the Bible of such a being; for if this cannot be shown at the head of the stream, how is it to be done at any other point farther down.

On this subject, we shall now bring forward some of the opinions of Balfour, as found in his book entitled his "*Second Enquiry*," and is written expressly to disprove the existence of a devil, as a being, who contends that all references to such a being, as are found in the Scriptures, are to be understood only of *human* beings, and their faculties, when engaged in immoral pursuits. That there is no such *being* he seems to make out, to his own satisfaction, from the circumstance that Moses has not plainly, *or in so many words said* there *is*. He supposes that if

there was such a being, who was so dangerous to the repose of Adam and his wife, that God ought to have forewarned them with an account of him, so that they might have guarded against his enmity. "It is evident," he says, on page 24, "that not a *word* of caution was given them." But to this we reply God *did* caution them against the wiles of this being, when he said: "in the day thou eatest thereof, thou shalt surely *die*." And to prove this to have been a caution, we bring forward what St. Paul has said about *death* and *him* who has the *power* of death, that is the devil. Heb. ii. 14. Now if no being has the power of death but the devil, so far as it relates to our race, it follows that if they ate that fruit which was forbidden them, that the devil would be the being who had induced their death by tempting the woman to a breach of God's holy law; or here is a *death* which takes place aside, as to its *cause* from that of the devil, notwithstanding St. Paul's opinion to the contrary. Now inasmuch as God informed them of the possibility of death, he informed them of him who had the *power* of death, or else the revelation was an imperfect one, so far as it related to warning Adam against tasting that fruit. Now, inasmuch as God *named* the name of *death*, it is evidence that he *cautioned* them against this being, who had this power, and of *necessity* ascertains the existence of the devil, or St. Paul knew nothing of the subject he was speaking about.

Mr. Balfour, on pages 24 and 25, of his book, seems to think that it was much worse, and much *more* ruinous to mankind to have fallen by the temptations of an evil spirit or apostate angel, than by any other means, although the consequences should be *exactly* the same; yet appears perfectly willing to have man fall, if he *did* fall, by the means of his own heart; but is *very* much opposed to its having been promoted by such a being as the devil, yet seems inclined to think that it woud have been far more chaste, delicate and orthodox, to believe that God made Adam and his wife just strong enough not to stand but a short time, and then to fall, by an inevitable and inherent propensity to sin, implanted by the everblessed Creator in their natures. In *this*, Balfour is more careful of the devil's character, than even those who believe in his existence, inasmuch as man's fall, if he did fall, was occasioned by the Creator himself, as Universalists view the subject. The very *fact*, which proves there was a fallen spirit or angel, called Satan, the Serpent and the Devil, who tempted Eve to her ruin, is taken by Balfour, as evidence that there is no such being. That conclusion is shown from his own statements, which are, that the creature, whatever it was, knew all about the prohibition; for says Balfour, this serpent *began* the conversation with the woman, which he says a *dumb beast* could not have done; to which we heartily respond, and say, that no *animal could have known this*, on which very account we see a neces-

sity for the existence and presence of just such a being as the devil is shown to be, wherever he is spoken of in all the Scriptures, or such an effect could not have been produced on a dumb animal.

Page 26, of the *Enquiry*, he makes himself much sport, on account of Eve's conversing with so frightful a creature as a talking snake, and thinks it was an instrument far enough from being calculated to seduce any body, on which account, he believes it could not have been so. But in this slur, there is but little force, when it is recollected, that a holy and innocent being as Eve was in her *sphere*, could not possibly *fear*, or be startled by any accident. The only reason why she noticed, or listened to the tempter, in the form of a beast, no doubt was, because it *spoke* to her of an *increase* of knowledge, which to acquire, to her appeared a virtue of the highest order. All creatures were harmless to Eve, whatever their forms were, and however hideous or repulsive. She may have been often amused by the gambols and the varieties, every where met with in her walks, but could *fear* none, while in her innocence. Fear has torment in its nature, and is known no where, except with the guilty.

In one place of his book, namely, on the 26th page, he thinks we are indebted to Milton, rather than to Moses, for a belief in the existence of a devil; but if this is so, we ask, to whom were the early writers and fathers indebted, who lived and wrote many hundred years *before* Milton was born, who have transmitted on the page of Ecclesiastical history, the same opinions and doctrines now held by the orthodox sects, about the devil? In an other place of his book, however, he is *sure* that we have derived all our *peculiar* opinions, such as a hell, a day of judgment, and the being of a devil, from the writings of Zoroaster, to which we shall give our attention in its proper place. He seems not even to *dream* that we have derived them from the Bible, although its phraseology and composition abounds with accounts of the kind. Nay, it is the very object of the whole Scriptures to reveal these truths, and to teach men how to be good, and to flee the wrath to come, in an other world, as we understand them.

On page 27, of his work, Balfour says that Moses *selected* the serpent or snake as a mere *figure* of the deceitful nature of Eve's passions, appetites, and desires, which *he* calls LUSTS, because it was a creature "celebrated for its subtilty among mankind." But *this* statement, is what neither Mr. Balfour, nor any other man can prove; namely, that serpents were celebrated in the time of Moses for subtilty. What record is there of this thing? none that we know of. The Bible, the oldest book in the world, has no hint or allusion to this effect; while we have produced a very early writer of a part of the Scriptures, namely, *Solomon*, who says that the serpents which the Egyptians worshipped, were void of reason or subtilty, and therefore, in *his* time, could not have been thus *celebrated*. We have said above, that we know

of no allusion in the Bible, which can lead to a supposition that snakes are *wise* or subtil; but lest the reader should be alarmed, we make haste to quote what Christ said at a certain time to his disciples, on the subject of serpents, and to explain it. He said, "be ye wise *as* serpents but harmless as doves." Does not *this*, says one, not only *hint*, but plainly make out, that serpents are indeed wise and cunning, and were so considered by Jesus Christ? we think not; and the following is our reason. A *man*, or a human being, is certainly far more wise and subtil than a *snake*. If so, then the Saviour could never have chosen this contemptible reptile as a figure of emulation for *his* disciples. Did he, indeed, wish them to be as wise as common snakes? This would be to suppose them at least, somewhat below serpents in ability, a very strange predicament for human beings, who had the use of their reason. The supposition is altogether ridiculous. What then *did* he mean? He meant, no doubt, that they should be as wise as *devils*—or evil spirits, of whose wiles St. Paul said, on a certain occasion, that the saints of his day were not ignorant. Also—he meant, that he desired his disciples to be *as wise* as the Jews their enemies, who on two occasions are called a generation of vipers, or serpents. So that in our opinion these texts give no countenance to the idea of the wisdom of snakes. But more than this, Mr. Balfour makes Moses *choose* this creature, not because it is, or was in fact the subtilest beast among animals; but because it was thus *celebrated*, as he *assumes* to believe. Such a course would be deception, even in Moses, for if the snake in *fact*, is not such a creature, then has Moses made his selection unwisely and deceitfully, as he should have been guided, not by a false celebrity, but by matter of fact, or the lusts of Eve were not fitly represented. But here we wish to remark, that in our opinion, *this* stroke of Mr. Balfour's invention, should go for nothing, as it is not true in its main feature. And what is its main feature? It is this: he says, *Moses chose* this animal as descriptive of Eve's nature, as it related to her appetites; but where is the proof of this, that Moses chose it for that purpose? we answer there *is no* proof—while, to the contrary there is proof irrefragible, that he did not. But how is this, says one, did he not write the book of Genesis, where the whole account is found? Most certainly he did. How then is it, that he did not *choose* this creature for the purpose Mr. Balfour alledges? This is our *proof* and our *reason*:—Moses has but *recorded* the conversation which took place between God and Eve; and says that EVE said the serpent or *nachash* beguiled her. Now if any body *chose* an animal for this purpose, it was Eve, herself, while Moses does nothing but rehearse the fact as a matter of history and truth. Are we to believe she *chose* this horrid animal, to show up to her God, by a hieroglyphic of this *sort, the very nature* which himself had but a few days previous

created? we think not. She did nothing more than to speak of the *creature* which she supposed had misled her, having no idea whatever, that the devil who had the power of death, had entered into the animal, and inspired it with the abilities of articulation and reason. Wherefore, so far as we are able to comprehend our subject, Mr. Balfour has failed, totally failed, to make out that either Moses or Eve *chose* an animal as a *representative* of her appetites; on which account it remains, that the belief of a real animal called by Eve the *nachash*, being inspired, by Satan, conversed with her, is a true belief. What follows, therefore, on this fact? it follows that there was an evil spirit or being, who was the *real* tempter, and not the animal. This is made out from Balfour's own showing; who, in his struggle to oppose the *being* of Satan, says on page 25 of his work, that a dumb beast could not have thus conversed. To this we agree, no dumb beast could ever talk except by the aid of a superior and competent power. Now, as he has failed in his statement about Moses' *choosing* this animal for the purpose of a figure, he fails to disprove the existence of the devil in the case of Eve, as the animal could not of itself have said any thing of the matter. We wish to be particular on this subject, in this place, for if we fail to make out in a reasonable manner, the existence of an *evil* being, who was engaged in Eve's ruin, we fail in a great measure of the main object of this work, as before remarked.

Mr. Balfour thinks it foolish and ridiculous to believe that any animal whatever, was made use of by *any* being in the ruin of Eve, and contends in his work, page 26, that the *doctrine* intended by the reference of Moses to an animal, which conversed with woman, is simply to inform us that Eve's *lusts* or *desires*, after food when she was hungry, was the true *serpent*, or devil, which destroyed her, if she was destroyed. But to refute this in another form, we ask: could LUSTS or DESIRES have known *more* about the forbidden fruit, and the consequences which would follow on her tasting it, than Eve did herself? Did her appetites know more than her *mind*? This must have been the case, however preposterous the opinion may appear, if nothing but her appetites are intended by Moses, or by Eve; for we see her *lusts*, as Balfour calls her desires, *commencing* the conversation with Eve, by saying, "God doth *know* that in the day ye eat thereof, that your eyes shall be opened, and ye shall be as the gods [the angels] knowing good *and* evil." How is it that Eve's *superior* powers, her mind, her reason, her perception, knew nothing of this, while her *inferior* powers, her mere animal innocent appetites for food when hungry, knew all about it; we might as well argue that her body, composed of muscles and limbs, were superior in their nature to her mind, her soul, her immortal and her undying intellect. But if indeed, the opinion is correct, as Balfour *holds, is it* not strange that Moses, who

*must* have understood the whole matter, speaks of *her lusts*, in the masculine gender HE, as Eve was a woman: and then again to allude to her *lusts*, which is plural. in the use of the pronoun HE, which is singular, as if she had but *one* lust, and that was a *he* one.

But as to the real fact of the case, this writer, Mr. Balfour, says, the whole matter is to be solved, by supposing Eve to have held a dialogue between herself and her lusts, on the subject of the forbidden fruit, her appetite exciting her to transgress, while her *reason* opposed it. But as before argued, this was *impossible*, for neither her *reason*, or her appetites could *foreknow* that her eyes should be opened, to know, either more or less. Wherefore, it is as *evident* as *evidence* can make it, that there must have been in the case a supernatural evil being, who, thus understood the subject, and thus *foretold* the effect, *if* she eat of that fruit.

Universalist writers, however, do not all agree on this subject, for while Mr. Balfour admits the fact of the law which forbade Adam and Eve tasting the fruit of a *real* tree, situated in the literal garden of Eden, Mr. Ballou reduces the whole account to a mere, but beautiful allegory: setting forth the law of God, and man's *natural* opposition to it: each writier striking out for himself, a code of opinions, diverse from his fellows of the same communion, so that we know not where to find them as a people, on scarce any subject, except that there is no devil, no hell, and no day of judgment; in this they are all pretty well agreed: insisting that the orthodox sects of the christian world have derived these opinions from the old heathen Persians, by the way of the writings of Zoroaster;—but more of this in another place.

On the 30th page of his *Enquiry*, Mr. Balfour endeavors to show that because the New Testament writers speak of the *lusts* of the human heart, as being the *root* and *origin* of sin: that of necessity we are to refer this fact to Eve's case,—as if she was in the same fallen and depraved condition *before* her fall, that she was after. This is a strange way of reasoning, and will not answer, unless we are to believe that God placed lusts as the origin of sin, in the soul of Eve, on purpose for her ruin. Now Universalists—with Ballou and Balfour at their head—make a great matter of it, because the orthodox sects believe in the existence of a devil, who tempted Eve, and ask, and wonder why God did not prevent his doing so, as if he certainly ought so to have done, and yet *they* say God himself did it, by creating in the soul of Eve—what they improperly call her lusts, which became the occasion of her ruin. Is not this a strange thing to wonder at? Is it not as well that Satan should tempt man to his ruin, as that God should do it by his own direct will?

But we deny, and no man can make it appear, that the simple *fact of* Eve's having the natural appetites to eat and to drink when

hungry and thirsty, were *lusts* in any sense; more than the same desires or appetites are *lust* in a wild fawn of the woods. Lust is a *moral* disqualification of the *spirit* or *mind* of man, consisting in a *will* to disobey the commands of God, or to outrage moral principle in some way or other, after corruption has entered, and not before. Eve had no such lust, as she came pure from the hand of God; yet she had appetite for food or she could not have lived, however pure and innocent she was, but cannot be termed *lust* in any sense of the word. But no doubt the grand secret of this doctrine of Universalists, respecting Eve's being created with lustful appetites and desires, is to make out that man is *not* fallen in Adam, as held by the orthodox sects, and that man is not sinful by *nature*, but only by accident, or fortuitously and *relatively*. Men, therefore, are now by nature, exactly what they were in their original heads—Adam and Eve—until they do something which is considered merely relatively wrong. This is the reason why thorough bred Universalists deny the use of the vicarious atonement made for the world, by the voluntary death of Jesus Christ; as from *that* view of theirs, it is not needed; this is deism. Mr. Balfour says, on page 30, of his *Second Enquiry*, that "*lust*, the *source* of sin, is always represented in Scripture as being deceitful and beguiling." This we admit, but deny that Eve came from the hand of God in such a condition, having within her the seeds of moral death; for if she did, *then* the occurrence of sin is but the fruit of the planting of God himself, and the horrible harvest of moral depravity is of his own providing. On this view of the subject, there is no sin in the world, as God can do no evil.

But if Eve was *created* with lusts, and these lusts were to be in their inevitable operation her ruin, to be demonstrated as soon as the *law* of God should be given her, against which they were to act in war and conflict; might she not have exclaimed, even before she had sinned:—O wretched WOMAN that I am! Who shall deliver me from the *body* of this death! What a picture is this of man's *original* condition! We do not wonder that Universalism is the timber out of which the whole superstructure of modern infidelity to the *Scriptures* is made; as with *such* views, and *such* conclusions, of what they teach respecting the origin of good and evil, it is no marvel that they should offend the reader. The Scriptures state that Christ was manifested to destroy the works of the *devil*. Well, what is this devil which he came to destroy? Why; according to Universalists, it is the *lusts* of Eve and all her race. Well, who made the lusts of Eve and her race? Why, God—say they—as he is the only Creator. What then follows on this view? Why, that Christ came as the Son of God to destroy that which his father had made, and called very good, in the beginning. Is not this a kingdom divided

against itself, and therefore cannot stand? No wonder deism flourishes under the auspices of such theology.

Mr. Balfour complains in his *Enquiry*, and says that Moses ought to have stated plainly that the serpent which tempted Eve was a *fallen angel*, if the thing is true. But on the part of the orthodox, have we not as good a right to complain that Moses has not said that there *is not*, or at least we have a right to complain that the *cause* of her ruin is so mysteriously hidden under the cover of a deep and difficult allegory, or under the *term serpent*, which creature after all is but a hieroglyphic, intended to represent certain passions and appetites? If the truth is, that it was her lusts or appetites which destroyed her, how is it that Moses does not say so; as he easily might have done;—as plain fact, stated in the plainest manner, best becomes the dignity of holy inspiration. That he did state plainly, that there is such a being as a wicked fallen angel, now called Satan, is shown when he says, that Eve said, the *serpent* beguiled her; as we know, as before argued, that no *beast* can or ever did use articulate speech, except by mere imitation; it follows, therefore that an evil being destroyed her by temptation. To us it appears that the orthodox sects, in their view of this subject, are much more modest and retiring than are Universalists; as the former charge the blame on Satan as a mere tempter, and on Adam and Eve as dupes; while the latter at once and unblushingly ascribe the whole to God; when they say he created them with *lusts*, the very seeds of their ruin as shown in their fall.

Mr. Balfour in the 3d section of his *Second Enquiry*, endeavors to make it appear that the word *Satan*, in the original Hebrew and Greek, meant in no case where it is used, a *fallen angel*, a *supernatural* wicked spirit or being. But contends that the word was restricted solely to such beings and subjects as are in opposition to each other; and from the fact of such *opposites*, the *term Satan* is made out signifying merely an *adversary*. Though this may be true in relation to any ordinary subject it may be applied to, yet we do not perceive how this can exclude its application to such a being as Satan is supposed to be. He is shown in Scripture to be opposed to God's holy government of the universe, and is therefore a *Satan*, meaning an *enemy*. But when we consider that God is opposed to sin, we dare not say he is therefore a *Satan*, as such a course would be to confound and abuse language, distracting the reader with ideas of good and bad Satans. Because this term may be applied to ordinary cases—such as enmity between men or nations—is it therefore to be excluded from a higher and more extended meaning? We should suppose not. The idea of *good* is derived from God, because he is good; and from that, the *word* good has *its being.* But on this account, are we to exclude its *higher signification, and* application to God? By no means. How then,

is the word *Satan* to be restricted to the common affairs of man, any more than the word *good*? If the word Satan is to be restricted, and made to signify the opposition one man may have to another; how is it that St. Peter has named but *one*?—see his 1st Epistle, v. 8,—where he warns all Christians to be sober, to be vigilant, because their *adversary*, Satan, or the devil, as a roaring lion went about, seeking whom he might destroy. We repeat it, how is it that he has named but *one*, seeing thousands of the Jews were opposed to the infant church? Surely thousands and tens of thousands could not have meant but *one;* surely, if it did, St. Peter should have warned them against *many Satans*, instead of *one*—and but *one*.

Balfour contends that it was God who afflicted Job, and not Satan, or the Christian devil as he calls him—nor the Persian *Ahriman* and evil being. Because Job says, chap. xxi. the Lord gave and the Lord hath taken away, blessed be the name of the Lord. This was said by Job because he supposed it was *so*—we have no evidence that Job then knew that Satan had appeared among the angels, the sons of God, and accused Job of serving God from interested purposes, namely, because he allowed him to become rich. But the fact of Satan's being *allowed* to afflict him, is what is meant by Job, when he said the *Lord* did it, he did it by this agent. Moses in relating this story, makes even God to say that it was Satan who moved him against Job *without* a cause. This is extremely singular, for the Persian Ahriman or the Christian Satan, being both of them a perfect nonentity, according to Balfour, puts the whole affair upon God, and makes Moses say that God moved God against Job without a cause—which is considerably worse than nonsense. At the end of Job's trial, there is no doubt but he was given to understand this whole matter, and the particular reason why the Lord had suffered Satan to thus torment him without any seeming reason—and that it was the devil, ever eager for work of the kind, who had moved him thereto, which he had consented to—for the very purpose of destroying a doctrine which it seems men had imbibed, namely, that *in this* life the good and the bad have their rewards—a doctrine precisely the same with that now held by *modern* Universalists. But God, in the affair of Job, shews it to be a false doctrine. And seeing Job was a good and righteous man, we do not exactly understand how it is that Universalists justify the Divine Being in afflicting Job unjustly; as they teach that all men suffer only as they sin, and that instantly. Job being righteous, how was it just in God thus to have tormented him? But on the orthodox plan, we at once understand the reason, which was two fold; namely, to destroy the Universalist notion of the age, which was that the bad were punished in this life, while the good were rewarded with riches, favors, &c.—and also *to show that many* are the afflictions of the right-

eous; and that the Lord chasteneth and scourgeth every son whom he receiveth; a point of the divine administration, exactly opposite to the Universalist opinion.

Balfour seems to think the Satan which is so often spoken of in the book of Job, and is there shown as being the cause of Job's sorrows, was the freebooters of the country, the Chaldeans, Sabeans, &c. This being true—how could Moses by any stretch of language whatever, either allegorical or parabolical, say that the freebooters of the country, came and appeared before God on a certain day, when the sons of God came together? and more than this, how could he say that it was the Chaldeans and Sabeans who smote Job with sore biles? He could not; it is impossible. That this is Balfour's opinion, see his *Second Enquiry*, page 57. It were equally easy to show from the book of Job that Moses has there said nothing about the being of God, as that he has said nothing about the being of Satan; and as well might it be urged by Universalists that the book of Job was written for the express purpose of proving that there is no God, as that it was written to prove there is no Satan who exists as a real being. If the book of Job was intended as a mere *irony* by Moses, and on that account the Ahriman or Satan of those ages, was allowed to personify the principle of evil, surely it became the *honor* the *dignity* as well as the *truth* of inspiration, to have said as much, and most certainly—if we might not exactly look for this in the book itself, we might expect it in the commentaries of the Jews, and most of all in the New Testament, from the lips of Christ or some of disciples, who wrote his life. But it does not appear in any of these. Surely, an irony or a sarcasm, when carried so far, looks very much as if it were really meant to be truth of the soberest kind, and such we believe it is.

Balfour complains that none of the early writers of the Bible have said any thing about the devil being a fallen angel; but to this we need only remark, that it was taken for granted all along from what Moses had said about the being who deceived Eve, in the matter of the command respecting the forbidden fruit, never even dreaming that it was not, or that it was, as Universalists now-a-days contend, namely, that it was merely the innocent *appetite* of the first woman.

This writer also makes himself much sport about what he calls the Christian devil, and that the orthodox hold him, or rather represent him as the great *rival* of the Eternal God. But this we deny, as there can be no rival to the Supreme Being. Satan is as far from bearing *this* character as any other enemy of all holiness; as the utmost he can do is to *tempt* such as are not as *bad* as himself, and such as are on probation. But if orthodox Christians are accused of setting up *Satan* as the *rival* of God, whom we believe to be a fallen angel, what are we to *think of Universalists*, and what ought they to think of them-

selves, when they say the *devil* of the *Scriptures*, which they believe is *human nature*, the work of God's own hand, is set up by them as this *rival*? for they have never attempted to abate one jot or tittle of the virulence of *this* devil, but allowed it to take the exact place of the *orthodox* devil, in their theology.

Now, who most dishonors God, the orthodox believer, who says, a fallen free-agent, or angel, is this opponent to the ways of God, or the Universalist, who says *human nature*, which God himself has made, is this opponent? Has God made an enemy to himself? The idea is unfounded and utterly preposterous and impossible. In support of the opinion that it was a fallen angel called Satan, who by the permission of God, for a wise reason before noticed, we bring a strange concession from Mr. Balfour himself, on this subject, which the reader may find in his book, called his *Second Enquiry*, pages 58, 59. He says, the ancient heathen Persians, in the time of Job, held that there were two gods; the one the author of all good, and the other of all evil. This *latter* god, however, he says, the Old and New Testament esteemed (see p. 56 of the *Second Enquiry*) as the *principle* of evil deified, and not as a being. But whereabouts this is so considered in the Bible we are not able to ascertain. This being the case, namely, that the heathen in the time of Job are considered, as Balfour says, even by the Bible itself, to have worshipped or rather deified the mere *principle* of evil, says, "it is strange, and has always appeared strange, that in this account *Satan*, (or this *evil*,) should be represented as conversing freely and familiarly with God." *This* we consider a grand concession; as indeed it is passing strange that divine inspiration should thus state the matter, if it was not so in fact. Would the Holy Ghost, who moved men of old to write the Scriptures, have so far respected the opinion of the heathen Persians of the time of Job, as to have given it the name of Satan, the identity of a being, and of such a being as could *reason*, *accuse*, *abuse*, *traduce*, pass up and down in the earth, doing any and all things, like a real being, and yet a mere fiction, or abstract principle, which cannot reason, or do any thing else, in and of itself; for if there be no being which is evil, there can exist no abstract evil. Satan is a being, therefore, and so considered by the sense of the Scripture; and no wonder Mr. Balfour has said, "it has *always* appeared strange to him, that in *this* account, Satan should be represented as conversing freely and familiarly with God," a thing, we add, an abstract principle could not do.

Balfour, in trying to show that Christianity, as held by the orthodox sects, respecting the being of the devil, was derived from *Zoroaster*, the great reformer of the *more* ancient Magian religion of the ancestors of the Medes and Persians, and that in doing this he incorporated into it *one* new idea, which was that there was one *supreme and eternal* God, who was above all, and

was the author of all good. Previous to his time, they had held that there were two gods, one good and the other bad, whose powers were equal; but Zoroaster exploded this doctrine, and gave to the Supreme God exclusive rule, the same as the Scriptures do, while the *evil* god or angel was far less, and was finally to be overcome and destroyed in everlasting darkness. He also taught, says Balfour, as he is informed by *P. Michaelis*, the doctrine of a final resurrection. No doubt both these opinions he had learned of the Jewish Scriptures, as he thinks he was a Jew by birth and education, and was deeply learned, and thinks it very likely that he was, when young, a servant to one of the prophets, of whom the true sense of the Scriptures might have been learned by him.

All this we do not doubt, but now comes the wonder. This same Zoroaster taught also the doctrine of a final day of judgment, and the being of a devil, who was inferior to God, just the same as Christianity teaches now-a-days, as promulged by the orthodox churches; and yet he never could have learned it from the Bible, says Balfour, when both opinions had been taught many hundred years before Zoroaster was born, both by Job and by Moses. Is not this a wonder? What is the reason that these two latter doctrines could not have been learned of him from the same writings that the other two were, when they are equally plainly taught, especially in the book of Job. How is it that Zoroaster could learn the doctrine of the resurrection from a mere trait in the book of Job, where he says, he knew that his Redeemer lived, and that in the latter day he should stand upon the earth: and that although worms should devour his skin, yet in his flesh he should see God; and not also learn a belief in the *being* of the devil, when it is over and over again taught by his being named, identified and conversed with by the Almighty?

This is the most illogical conclusion we have ever met with in the writings of any man, for Balfour does not say that Zoroaster learned the opinion of the *inferiority* of the Persian evil god from them, but *invented* it himself, as well as that of a day of judgment; and on *this* account he is chiefly to be considered as a much greater impostor than Mahomet was. But because he taught a final resurrection from the dead, he is, we suppose, in this, no impostor at all, because Universalists *believe* this: but because he taught as he had learned from Moses, Job and David, the belief in a hell, a devil, and a day of judgment, he was therefore a very great impostor—the same which the Saviour and all the New-Testament writers taught, and yet these were not impostors: how wonderful!

Here follows another strange conclusion, and equally logical with the other: which is, (pages 70, 71,) that Zoroaster, impostor as he was, did not choose to make God the author of evil, and *that his conscience* was more scrupulous than this—in which he

excelled some Christians; and yet Universalists teach us a doctrine, everywhere to be viewed, that if the evil exists at all, it is by the appointment of the Creator, for the wisest and best of purposes; for, says Ballou, God has a *use* for *every* volition of man, and that he is so situated as that he acts wholly from *necessity*. Whose conscience in this thing is the best, the universalist or the orthodox? We leave Universalists themselves to judge; for we make evil to arise from the abuse of free-agency, while Universalists make God its *direct* author. They are worse, therefore, from their own showing, than Zoroaster was.

We conclude this chapter, therefore, being satisfied that it is impossible for any man, after duly considering this subject, to deny that Moses has in a manner satisfactory to the Jews, their prophets, to Jesus Christ and his disciples, and the church in all ages—stated as plainly as pleased the holy ghost—that Satan, an evil apostate or fallen angel, beguiled the first woman with arguments and false reasoning, such as no beast or the appetites of Adam and Eve, could ever have made use of, as *neither* of them were capable, in the least degree, of *moral* perception, or power of reasoning; leaving the mind convinced that there *must* have been just such a being as the devil is supposed to be, who misled her, or she was not misled at all. Or if, as Mr. Ballou supposes, the whole account of Eve's fall is but an allegory, intended to teach the final predominance of her passions over her reason—yet, this will not meet even one difficulty, arising out of such a position. For if Moses invented an allegory for the above pupose—namely, to illustrate the power of Eve's passions over her reason and innocence, yet it could not have been right, or according to truth, for her to make his allegory tell lies, as he has, if the account is *but* allegory. But how *is* this, says one; how *does* it tell lies, even allowing the account to be an allegory? We will show you—does not Moses say, that the *serpent* (which Mr. Balfour says was her lusts or appetites for food,) told her that her eyes should be opened, and that she should become as the gods, in the day she should eat of that fruit. Now this was false in the *allegory*, as it was impossible for the *serpent* (*if* that serpent was nothing more than her appetites,) for it to *foretell* any thing about it, as there is no *perception* in the mere cravings of hunger, or any other animal desire of her nature, or in any body else, since the world began. Eve's whole powers of body, mind and spirit, put together, could never have—unaided by *supernatural* assistance—foreseen, foretold, or foreknown, one jot or tittle of the effects of her eating that fruit; how much less, therefore, her appetites, or the serpent of Universalists. To suppose it was an allegory, is much worse than Balfour's opinion, which is that it was a real conflict, or dialogue, in her mind, relative to eating of that tree; it is worse, because the sense is more hidden and ab-

struse, and less calculated to inform the reader what the real facts were, and how the law of God was infringed.

There is another view of the matter, which goes far to show that there was an evil spirit, or fallen angel engaged in Eve's ruin; and this is, that Eve could not have been hungry at the time, as she had universal and unlimited access to all the fruits of Eden. It is true that the text states, that when she *saw* the tree was good for food that she did eat. But this was no reason *why* she tasted it; as her only and highest reason was, she had been told that it would make her *wise*, and *as wise* as the gods, or holy angels of heaven, who, no doubt, she often saw and conversed with. Now if there is no good reason to suppose she was *hungry* at the time, then there is left no good reasoning *why* she should taste it, except being incited so to do, by an evil spirit, of *whom* it is said expressly, under the name of serpent, that *he beguiled* her in that matter; and thus understood all the writers of the New Testament, who have spoken of the fall of Eve. The whole stress of the matter is laid on *her* estimation of the power the fruit had of making her *wise*, while the circumstance of its being good for food, was but secondary, or of small account; unless we suppose her a hungry voracious animal, seeking everywhere, as her chief good, that which could sustain her body only.

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### *Origin of Satan, and Cause of Sin, with many Curious Subjects connected therewith.*

Having thus far treated on the subject of the identity of the creature, called in the English translation of Genesis, the *serpent*, and of the being who used it as an instrument of deception, as preliminary to our main object; we now hasten to ascertain the *origin* of Satan, and cause of sin, or moral evil, if there be such a being, and if there be *real* moral evil at all—which many Universalists deny. But were we now to adopt the opinion of Universalists, with several other sects of the same genus, we should save ourselves the labor of writing the present work; as we should at once discover the being of Satan, such as they believe him to be, to have been produced by the *will* and *power* of God; inasmuch as these people believe that there is no such *being* in existence, but a *principle* only, which they call the *evil* principle, or devil: and consists of the *bad* passions of the human soul, and appetites of the body: and that they were placed there by the Creator, at the moment of man's creation, for *good* and *wise* purposes. It is impossible to manage this question in any but *one* of two ways; either there must be a real *personal spiritual* Satan, or being distinct in existence *from* man,

or man is as he should be, in the sight of God—pure, innocent, and holy—and not fallen and corrupted, as generally supposed and believed. Because, to us it appears monstrous and absurd, to suppose man was created with latent and inherent tendencies, or principles, which *were* to produce, and *have* produced, the immense mass of natural and moral evil, now and always extant, since the fall, and would seem an impeachment of the goodness, wisdom, and power of God. For God cannot be *good*, if he is the author of *moral*, and consequently of natural evil. He cannot be *wise* in instituting a scene of things, so horrible, and contrary to all moral happiness. He cannot be *powerful*, nor good, or he would have prevented, if he *consistently* could, so dreadful a state of things as now, and ever has existed in the world.

We need not draw out an argument here, to prove that the earth mourns, through all her tribes over its entire surface, among the ranks of man, that temporal and moral death have the whole race in their grasp. We need not personate the monster—*war*, whose jaws are reeking with the blood of millions:—we need not mention *famine*,—diseases of mind and body,—with all the catalogue of sorrows, more in number than human calculation can make out, which are now the inheritage of man:—we need not bring to view a picture of all the horrid passions of the souls of both cultivated and uncultivated men, as exhibited in *pride*, in *lust*, in *falsehood*, in *anger*, in *selfishness*, in *prejudice*, in *bigotry*, in the *love* of dominion, in treachery, impiety, and recklessness of *spirit*, to prove that *moral* evil exists; as no man denies it, except such as do not receive the Bible as the man of their council, and guide of life. Yet there are those who profess even Christianity, and at the same time, unwitingly, and others designedly deny the fall of man into a sinful state, by saying that *all* this evil is but *seeming* evil, and is *necessary* for human happiness, upon the whole, by way of *contrast;* and such are Universalists, with all of that school. To maintain this belief respecting *natural* evil, were it not, say they, for labor and weariness, we could know no rest:—were it not for hunger and thirst, we should know no pleasure in the use of food and pleasant drinks:—were it not for weariness, we should know no sweet repose:—were it not for silence and want of society, the power of speech, conversation, could have no charms:—were it not for a contrariety of thoughts, concord and harmony could not be distinguished as a blessing:—were it not for a variety of fancy, the joy of choice could have no being. All of which is true, and not even inconsistent with a Paradisical state of innocence and purity: if not carried to extremes, as could not have been the case, if man had not fallen; as his prudence and equanimity of temperament, would have in such a case prevented this *forever*. But when the idea respecting contrast

ing temporal good and evil is made to apply to our *present* condition, now that we *are* fallen; it is as much as to say, that natural evil is a natural good, and supposes that were it not for *pains, distresses*, and *sickness*, we could know nothing of the joys of health; were it not for *famine*, we could know nothing of the happines of plenty; were it not for *war* and *murder* with all their horrors, we could know nothing of a state of peace and safety; were it not for nakedness we could know nothing of the pleasure of comfortable habiliments; such a notion would be but the evidence of theological and fanatical insanity, because all these blessings are easily appreciated, *intuitively*, without experiencing their *opposites*, as such is the constituted and natural ability of our race, when left to the free use, action, and power of reasoning. But when this contrast doctrine is carried forward, and made to apply its influence in a *moral* light, it is still more ridiculous: for if we say, (which is proper to say, if the doctrine of *contrasts* is true, in order to find out what happiness is,) that we can know nothing of the happiness of *truth* and veracity till we have *lied* a few times—nothing of the comforts of sympathy and kindness, till we have been cruelly treated and oppressed—nothing of the joys of chastity of mind and person, till we have outraged all decency—nothing of the happiness of civilized society, based on christian principles, till we have passed through a state of anti-christian anarchy and confusion—nothing of the bliss of piety toward God, till we have been all that is vile, abominable and revolting, in person and action; as if moral and physical happiness, could not be appreciated, nor enjoyed, only by the experience of passing through the horrid ordeal of opposites.

Did the Creator thus constitute our condition, and make *evil necessary* to our happiness? then evil is not evil, but a good, equal with good itself. And if this was the way in which it was appointed for man to ascertain temporal good, we have a right to the other supposition, as expressed above, in relation to the ascertainment of moral good; which would also make sin or moral evil necessary to our moral happiness; and therefore, in the economy of God, militates as much for our happiness, as moral good can possibly be supposed to do. But this was not the way in which man was constituted; for God made them *upright*, morally *upright*, and indeed we scarcely need the Scriptures to tell us this, as it was impossible for him to have made *them*, or any other beings, otherwise than good and morally upright, of the intellectual cast of existences.

It does not appear from the Scriptures, nor from any reasoning we are acquainted with, that man *moved* himself to sin and ruin; and much less does it appear, if it were possible, that God so modified the powers of their minds, as that a *preponderency of the* passions and powers of the mind existed toward moral evil, *(as Ballou supposes)* and finally tumbled him into the gulph

where the atonement found him, as such a feat would have been the child and offspring of divine purity, an idea almost too monstrous for existence. Wherefore, we conclude, that if there was no foreign tempter, no devil, no Satan, or real being called the serpent in all parts of the Scripture, where the fall of man is alluded to, whose cunning and subtilty bore eminently upon that catastrophe, and introduction of moral evil into the world; then man is *not* fallen, is *not* corrupted, has *not* departed from his *original* condition, and is *now* as good, and as holy in nature, and as upright, and has still as much the image and impress of God on his mind and soul, as it respects moral rectitude, as he had the moment God breathed into his nostrils the breath of life, and gave him an eternal spirit, or living soul: all is now right, however bad it may *seem* to be, as man could not *will* to move himself to evil, being pure in his very *nature*, like his glorious Creator. On this ground, the promise of a Redeemer is but a fiction, as it could not have been of God, as there was nothing to redeem; no apostacy had taken place, and therefore no expiatory sacrifice, nor any other kind of atonement was required, on man's account; being as he should be, or as he was created by the Most High at first.

These sects, therefore, who disbelieve the existence of such a being as *Satan*, and that *he* was the moving cause of man's fall into sin, if there is any sin, are, so far as we are able to discern, uncalled for in the Christian world, as there is, on that position, *no sin* to be reproved, none to be repented of, or to suffer for, or to be pardoned; a Redeemer is not needed, *deism* is true: on which account, we cannot but look upon those sects, and especially the Universalists, as insincere and mercenary in their Christian professions, and their exertions to disciple and raise up churches through the world, for the promotion of their dogmas, as mere priestcraft, duping the public with stories about sin, and that men have need of God's *mercy*—which they do not, nor cannot, as Universalists themselves believe, for the reasons above written.

But whether there is a devil or not, we shall in the course of this work further determine, if the Scriptures are allowed to be a guide in such an inquiry, while for the present, and for reasons already given, we shall hold there *is*, and proceed to inquire from whence he came, or the *cause* of his existence—as all things must have a cause, God alone excepted, who is uncaused, and cannot therefore be spoken of as among the number of entities, called *things*, as he is a being above and distinct from all *things*, or creatures, whatever, whether material or immaterial.

In our attempt, as above proposed, to account for the *being* of Satan and cause of sin, it becomes necessary to put on the swift wings of imagination, and travel back through countless ages, up to a time when *the Divine Being* put forth his *first* creative act,

And although we believe the Almighty is from everlasting, and that he exists of necessity, yet we are compelled to believe that a *first act* of creative power, did take place, at *some* period in past eternity; *so* to speak. To deny a *first* act of creative power, which produced that which did not *before* exist, is to make all the items of creation as eternal as God is himself; and if so, were consequently never *created* at all. Now if any portions of matter or spiritual being exist, without having been *created*, God excepted, then *all* may so exist; and if so, then a *creator* is not called for, and *does not* therefore exist, on that hypothesis; as two eternal beings, matter and spirit, cannot have existed from everlasting. God, of necessity, if he exists at all, existed before all *things*, and by *him* all *things* were made, whether spirit or matter. On this subject, however, some have said, that as the Divine Being is an *Eternal* Being, that he is therefore, an eternal *worker;* by which argument, it is shown, that God's *works* are as eternal as himself, which is impossible. But it does not follow, that because he always had the *power* to work, that he has always done so; as the *exercise* of that power is always *optional* with him, or he could not be a *free* spirit or being, as he declares himself to be, but would be unceasingly subject to his attribute of *power*, doing perpetually all he can by way of creation, and all he can by way of destruction.

On the subject whether matter is eternal or not, see the reasoning of Dr. Adam Clarke, in his Commentary on Heb. xi. 6, which is termed a *mode* of reasoning *a-priori*, or proofs that it is *impossible* for God not to have existed as he is; a mode of reasoning which does not attempt to prove his *being*, from any of his works, or from that which *appears* in nature, but altogether from reasonings *a-priori* as follows: "*First.*—If there be no *one* being in the universe, but such as might *possibly not have been*, it follows, that there might *possibly* have been *no* existence at all: and if that could be so, it would be also *possible* that the present existence might have arisen from, or out of, total *non-existence*, which is absurd and impossible. Therefore, it is *not* possible, that there might have been no existence at all: consequently an impossibility of *not* existing, must be found somewhere; there *must* have been a being whose non-existence is impossible. *Second.*—The *whole nature* of an unoriginated being, or *aggregate* of his attributes, must be *unoriginated*, and necessarily what they are. A being cannot produce its own attributes; for this would suppose it acted before it existed. There is nothing in the nature of this being that is *contingent*, or that could have been *otherwise* than it is; for whatever is *contingent* must have a cause, to determine its mode of existence. *Third.*—The attributes of an unoriginated being must be possessed by it *unlimitedly;* for, to possess an attribute *imperfectly*, or only in a *certain degree*, must suppose some *cause*

to have modified this being, so as to make him incapable of having that attribute in any other than an *imperfect* degree. But no *cause* can be admitted in this case, because this is the *first* of all beings, and the *cause* of all things. Further, an imperfect attribute, or any one, that is not in its *highest* degree, must be capable of improvement, by exercise and experience; which would imply that the unoriginated being must have been originally imperfect; and that he is deriving *further* degrees of perfection, from the exercise of his own powers, and acquaintance with his own works, which is absurd, and would make the Divine Being indebted to his own works for his unlimited perfections. *Fourth.*—The unoriginated being must exist *everywhere*, in the same manner he does *any* where; for if he did not, it would suppose some *cause*, by which his presence was limited, but there can be no *cause* to limit that presence, as before said. *Fifth.*—This unoriginated being, must be a *simple* uncompounded being, identically the same everywhere; not consisting of parts, for these must be distinct and independent; nor of *whole*, for this is the aggregrate of parts; nor of *magnitude*, or *quantity*, for these signify a composition of *parts*. This being must be as truly *one*, and omnipresent, as the present *moment* of time is indivisibly *one*, in all places at once; and can no more be *limited* or measured by *time*, than the present moment can be measured by duration. Hence, this being cannot be *matter*, because to this belongs extension, divisibility, figurability and mobility, which imply limitation: God and *matter* have essentially contrary properties, as God is not material but immaterial.

It has already been shown, that there *necessarily* must exist, *one* infinite, unoriginated, and eternal being. Now this being must be a *thinking* being; for it is as impossible to conceive, that *unthinking* matter could produce a thinking intelligent being, as it is to conceive that *nothing* could produce *something*. God therefore is not indebted to matter for his being. Let us suppose any parcel of *matter* to be eternal, we shall find it *in itself*, unable to produce anything. Let us suppose its parts firmly at rest together; if there were no other being, must it not eternally remain *so*, a dead inactive lump? is it possible to conceive that it can add *motion* to itself, or produce it, in other portions of matter? Matter, therefore, by its own strength, cannot produce in itself, so much as motion. The motion it has, must also be from eternity, or else added to matter by some *other* being more powerful than itself. But let us suppose motion eternal too; yet matter, unthinking matter and motion, could never produce *thought*. Knowledge will still be as far beyond the power of *motion* and *matter* to produce, as matter is beyond the power of nothing to produce. Divide matter into as minute parts as you will, vary the figure and motion of it, as much as you please, it

will operate no other ways upon other bodies of proportionate bulk, than it did before this division. The minutest particles of matter strike, impel and resist one another, just as the greater do; and that is all that they can do. So that if we will suppose *nothing* eternal, *matter* can never begin to be. If we suppose *bare* matter, without motion, *eternal*, then *motion* can never begin to be. If we suppose only *matter* and *motion* eternal, then *thought* can never begin to be. For it is impossible to conceive, that matter, either with or without motion, could have originally, in and from itself, *sense*, *perception*, and *knowledge*; as is evident from hence, that sense, perception, and knowledge, must be properties eternally separate from matter, and every particle of it. It necessarily follows, therefore, that the *Eternal Being* cannot be matter, but a being of *infinite* and eternal perception. *Sixth.*—This being must possess *intelligence*, and *power* unlimited, and all other attributes, that are in themselves *absolute* perfections. Attributes are divided into *natural* and *moral*, or primary and secondary. The first, are those which essentially belong to the *nature* of a being considered in itself; the second, in its *manner* of acting towards others. All the attributes of God being *uncontingent*, must be unlimited; and, therefore, his knowledge must" extend to all that *does* or *can* exist, or that *cannot* and *never* will exist; "and his power to do every thing that *can* be done," and there is nothing which is consistent with truth, harmony, and reason, and God the *judge* of that truth, harmony, and reason, that is impossible for God to do. *Seventh.*—There cannot be in the universe more than *one* unoriginated being: for as this being is possessed of *infinite* attributes, let us suppose a *second* unoriginated being. He must possess the *same;* for both these beings are *eternal*, and necessarily the same, everywhere alike present, without any possible difference or distinction, and therefore one and the same. *Two* such cannot subsist: and the supposition of a *second* such being," is as absurd as *twenty* would be, and would therefore be "only a mental repetition of the being and attributes of the *first*. *Eighth.*—Absolute power, as an attribute of God, does not act of *necessity*, but freely," and as directed by his will; "the *power* may exist without being exerted; if it *cannot*, then it acts by *necessity;* and if so, then necessity is the agent, and not the free" will "of the independent God; he can do what he *will;* but he *will* do only what is right," as he cannot *will* what is wrong, any more than he can cease to be.

*Matter*, therefore, as above argued, we perceive, whether connected with spirit or otherwise, cannot be from eternity. The doctrine of the eternity of matter, accordingly, is unfounded in reason, as some philosophers affect to believe; setting up a god which they call *nature*, while they deny the *author* of nature, *which is nothing* but a system of spirit and matter, produced by

his will and power. Matter *as* matter, whether animate or inanimate, whether existing in the four great elelements, earth, air, fire and water, or as amalgamated in the forms of animals or men, is not endowed with the power of *thought;* and more than this—it has not, *as* matter, even *one* sensation, as the moment a certain principle called *life*, ceases to animate a body, it ceases to have the sensation of *feeling*, although there is not a particle *less* of matter, than a moment before this principle left it. Matter *as* matter, is not capable of hearing, seeing, smelling, tasting, nor feeling; as the instant that mysterious principle called *life*, passes away, these powers go with it, and who can say that they do not in some unknown manner *continue*, and attach themselves to the spirits of men, in a disembodied condition, and thus are held in reserve against the hour of the resurrection, to become in another state constituent parts of the *mode* of being which shall *then* be entered into; when the soul, which is the five senses with the passions; and spirit, which is the *mind*, and the *body*, which is the companion of both, shall again be eternally united, either for good or ill, as *character* will decide. But some have strangely imagined, that the *organization* of matter produces *mind*, a species of being wholly distinct from the nature of matter. Were this so, we should have one instance, at least, of an effect's rising above its cause, which sentiment, in philosophy, is held by all classes of reasoners, as wholly absurd; because *mind* is *superior* to matter, however it may be organized. Rational mind is not, therefore, the result of organization; it is a result of the wisdom and power of God, and was an endowment superadded to the formation and organization of the human body, by which that body of organized matter was to be governed. If then it is superior to the body, and is the effect of the *power* and wisdom of God, in a sense superior to the *creation* of matter, it is then immortal of necessity, on account of its origin and parentage, who is the God, of whom it is said, that he is the *Father of the spirits of all flesh;* namely, of all human flesh, in a different and more exalted way than he is of the spirits of dumb beasts. As to atheistical opinion that matter is eternal; and that out of *organized* matter, *mind*, or spirit arises; it is refuted, when we recollect that mind is superior to matter, and therefore could never have been produced in that way, as an effect can never exceed in excellence its cause. But this conclusion is met as Atheists suppose: when they *contend*, but do not maintain, that mind, spirit, or thought, is but mere matter after all, though of a very refined and delicate description; yet, is nothing more nor less than pure matter, the product of organization, as in the case of man and all other animals. But this conclusion is still refuted, by another view of the subject as follows: If mind, spirit and thought, is matter, an accumulation of this kind of matter, must at last, where a sufficient amount of these delicate particles are

collected together, become *tangible;* as it is impossible to have any other conception of the subject than this, on the principle that like begets like, through all the ranks of being of a terestial character. If mind is matter, then thoughts, which are the offspring of mind, are but the finer particles of such matter; and may therefore be supposed as being capable of an *accumulation,* so as to become tangible. Now can this be shown to ever have happened, during all the past ages of the earth? It cannot be shown; notwithstanding their incessant production and accumulation above every other production of organized matter, as to numbers and multitudes. Were all the human race now living, with all that may yet come into being, not only on this globe, but on all globes of the universe, during unending ages, to fix their thoughts on one located point, however small, there would not appear the least particle of matter; neither would there be any disorder in their condition, on account of that focal point, no more than if such accumulation of thought had never existed. This conclusion, arises out of the fact that no such accumulation, or appearance of matter, has ever taken place, as arising out of such a cause. The products of organized matter, in all *other* instances, as of animal or vegetable existencies, can be, and are made tangible, to some one or more of the senses, by accumulation, however refined, in odors, gasses, or otherwise; yet *this* product of matter, called mind, spirit, or thought, has never been thus collected and made tangible: and until it can be done we claim the argument, which denies that mind or spirit is the product of matter; but the exact contrary; matter must have mind for its origin, and that mind is God the *creator* of all. That mind is not matter, is further shown, from the fact (though hinted at above) that real matter of any and all kinds, however gross or rarified, is perceiveable by some one or all the senses; as manifested by smelling, tasting, feeling, hearing and seeing. But *mind* is not thus ascertained; mind cannot be seen, heard, smelt, felt nor tasted; yet we know it exists; and therefore is not matter nor the product of matter, or it could be tested by some one or all of the senses.

All the organizations which are called *animal* organizations, we ascertain is produced by this creator; who, in the creation of each *species,* not only made them male and female, but gave them the *desire* and the *power* to propagate; by which, we perceive *designs,* of which mere matter is *not* capable. Were the earth of itself, anciently capable of producing animal organization, as we find now existing; what is the reason it does not now produce them; and why has it not done so in all past ages, as far back as the annals of man extend? No Atheist can answer this. All the operations of chance, as the falling of trees, the casting their leaves, the tumbling of buildings, when thrown *down by the winds,* or by convulsions, the drift-wood of a head-

long stream; are all demonstrative of the want of order; confusion every where stamps the mass with disarrangement. But the exertions of the *creative mind* is seen in the order of the great universe; the arrangements of the worlds in orbits; their velocity; attraction and repulsion of each other; their various products; arising out of *first* and implanted principles, for definite and certain ends, are all proofs of the exertion of mind; for we repeat it, that *chance* is nothing but confusion, and never was capable of order and mechanical arrangement, of which every Atheist, educated in Christian countries is obliged to acknowledge. It is therefore, much easier to conceive of the eternal existence of such a mind; having *mechanical* powers in an unlimited sense; than to believe in the eternal existence of mere matter, which has no such power, and therefore could never have arranged itself, as seen in the great universe of existencies.

If, then, the *works* of God, whether they consist of mind or matter, are not *from* eternity, as himself is, it follows of necessity that there was a *time* when there was nothing in being but God; and at whatever period it was that the first *creative* act took place, it also follows, that as much of boundless eternity had already *been*, as shall ever *be*, from that time or period—as it is impossible, even in thought, to make any progress toward the boundaries of that which is boundless, or of that which has no beginning. But does it follow from this fact, that God, who has shown himself to the *intellectual* part of his works, as an active and ever-producing being, was for so great a period as from unbeginning eternity or duration, in a state of *torpor*, or *inactivity*? Or, *could* he have begun his *creative* works any sooner than he did?

As to the *first* query, we imagine it is answered, when we recollect that the Supreme Being is the *ever-living* God, and is pure intellect or spirit, pervading boundless, shoreless and measureless space; and therefore, as he *is* life, and the author of *all* life, whether of *sensation*, or of spirit, could not, therefore, previous to his *acts* of creation, have been inactive, or in a torpor. All *created* beings, whether spirit or corporeal, are *local*, however swiftly they may have it in their power to pass from one place to another; they are, nevertheless, still *local*, as they are every moment in a *definite* place, are not anywhere else at the *same* time; while the Divine Being is *every where* present, and is not, therefore *local*; unless it be said that boundless eternity and space is this location. But on the subject of the activity of the Deity before his first act of creation, we are capable of forming no ideas, except by comparison, and as arising out of *this* state of things, in which we now are; where we see a multitude of operations going forward in the earth, the waters, and the heavens. But whether *the* Deity can be, and always was *active, without bringing into* being tangible or spiritual objects,

need not be doubted, so long as even ourselves are made capable of thought, without being necessitated to produce the *image* of every thought. Why not God, therefore, who is the anthor of this capability? Could he not *rejoice*, if we may so express the idea, over all the works and beings which as yet he had not made, as he can *now* that he *has* made them? Were they not always present with him, though to themselves, as yet, they had no being? Could he not as easily rejoice over that which he had not as yet produced, as he can *now* be supposed to do, over worlds and myriads of beings not yet brought forth? Most certainly, or we retrench the attribute, *omniscience*. The mind of the Deity dwells with all that is past, and with all that is to come, the same as he does now with the *present* moment: of whose mind we dare not say, it ever had a *first thought*—but rather that He is unbeginning, unimproving, unending and perfect intellect; of which ideas we can have but small conceptions, further than to spell the words here on paper.

The idea of solitude, as it relates to God, though he had not made *us*, or any thing besides, by millions of ages as soon as he did, or even *never*, is absurd; for we may not suppose his works *essential* to his happiness, especially as it relates to companionship, or as furnishing occasion for a display of activity; as even now, though space seems filled with an infinity of worlds, and systems of worlds, the works of his power, yet God, the sacred three in one, is as much alone as if the worlds had no being; for which of all his works, even among the hosts of his angels, is his *fellow*, or who is his companion? Within himself are his own infinite resources, and mode of being, the secret of which can never be communicated, as there can exist no being whose mind can dilate to receive the immense and shoreless communication.

But as to the second query, whether he could have begun his works of mind and matter sooner than he did. We answer, no. Because, had he, as we reckon time and progress, put forth his first tangible unnumbered ages sooner than he did, relatively speaking, it could have been no sooner in fact; or had he not till now begun to create, it could be no later.

The terms *late* and *early*, have no application to eternity; as *there* is no starting point, so there is no ending. If he had not till millions of ages yet to come, have commenced creation, there could be no time lost, as there could be none gained in so deep a sea. Where there is no expenditure there can be no increase, for *eternity* is the habitation of the High and Holy One—the Eternal Being.

It is an amazing thought, when we reflect, that myriads in numbers, beyond the power even of angelic computation, of such *systems of universal* nature may have been created, and have *passed away, as now* exists, and that they may have been as di-

versified as would equal their numbers before this present system of things existed; yet the sentiment remains, that there *must* have been a *first* creative act, or that which has been produced is as eternal as the producer, which is absurd. And as many more such universes may yet be brought into being, after this shall have answered all the purposes for which it was produced, and shall have passed away. By universes we do not mean *spirits* and *souls* of men, whether commencing on this world or on others; but simply the *matter* of which they are composed—the suns and their respective systems. We believe, however, that when a system is dismissed from being, by the Creator, it is only to give place to another, better suited to the advanced condition of such intellectual beings as shall have passed through a former state, which we will call their first or incipient condition, such as the race of man is now passing through, in this life. So that a perpetual advance in happiness, in approximating toward the author of all existences, of such as shall have gone through a probationary state safely and virtuously, is to be expected as a fruit of immortality.

Although we have said above, that *creation*, with *all* its tribes, visible and invisible, are not *essential* to the happiness of God; yet the Scriptures inform us, that for *His* "pleasure, they are and were created." Rev. iv. 11. But we may enquire, what *kind* of pleasure it is, whether *essential*, or otherwise, of which it speaks, and conclude it to be the pleasure of making *others* happy—the joys of philanthropy, and of being known and beloved; as it is said again in Scripture—"when He (Christ) shall come to be glorified in all his saints, and to be admired in all them that believe." If so, then is he not therefore, to be *more* happy, *when* this shall take place, than if he (Christ) had not made man,* and therefore, does he not derive a *degree* of happiness from *this* circumstance, and from the circumstance of creation in general. We answer *no;*—neither of *essential* nor of *derived* happiness, because the *certainty* of creation, which he had from everlasting purposed to perform, and also the *certainty* that some of the angels would of their *own* free will continue to love him, as also some of the *human* race, of their own *assisted* yet *unforced* will, and free agency, would *admire* him in their creation, redemption, and salvation, afforded the same amount of happiness millions of ages before—yes, from all eternity; as all that he has done, or will do, was, and is ever present with him, as much so as the present moment of time. No degree of happiness, is *derived* to the Divine Being, from anything which he has made; and though it is said, as in Prov. viii. 31, that his "delights were with the children of men," or as in an other place, Heb. xii. 2, that for the *joy* that was set before him

*Hebrews i. 3, states that Christ *is* the creator, "and upholds all things by the word *of his power.*"

(Christ) endured the cross, despising the shame, and is set down at the right hand of the throne of God," yet all this *delight* and all this *joy*, arose out of himself, the same as fruit arises out of the tree, and is indebted to nothing of a foreign nature for its existence. The *mere ability* to produce *when* and *where* he will the evidences of his power, wisdom, and goodness, is an ingredient of his essential happiness, paramount to their production; so that whatever delight arises to him out of his works, they are the produce of his own nature, and intended *wholly* for the joy of others; and however he may *extend* or retrench his works, even to the annihilation of *all* he has made, or can make; yet the *main* principle is still in his possession, and is therefore equally happy, whether there be existences or not; and in this way he is the same, yesterday, to-day, and forever.

But as we have said a few pages above, that we should find it necessary to put on the swift wings of imagination, and travel back through countless ages, up to a time, in the annals of eternity, when the Most High put forth his *first creative* act; we will therefore now suppose ourselves arrived at that awful point in the boundless ocean of eternity. But now that we are there, what is our business, and what has this to do with the *origin* of sin, or *cause* of the being of Satan?—which, as follows, we shall attempt to show.

We have already supposed it a determination of the Deity from everlasting, to bring into being existences to consist of mind and of matter, as we can conceive of no other, and indeed, we believe that no other can exist; but the modification of mind and matter, as demonstrated on the face of the universe, shows the Author *able* consistently to vary them, still more and more, as long as being shall endure: which shall be evermore.

But whether the *first* creative act, produced *mind*, or matter, can scarcely amount to a question: yet as it respects the matter which composes the Solar system, of which our earth is a part, we at once allow it to have *preceded* the creation of such *mind* as have their habitations *here;* the ancestors of which, was the two first of our race, as we learn from the history of Moses, that great legislator of the Jews. But we believe that such was not the case, when the *first* and *more* ancient creation of spirits took place; as it is more consistent with reason to suppose that a *first* demonstration of creative power, would be to produce something more resembling the Author, than *mere* matter could do, which is no resemblance at all. SPIRITS, therefore, we cannot doubt, were the kind of beings which were *first* brought forth, having intellectual attributes,—and in this respect bearing an honorable, and glorious affinity and likeness to their origin: to which *matter* can never aspire. That *spiritual* beings existed *previous* to the creation of Adam and Eve, and the heavens and the earth, *is evident from Job,* (which book is supposed to have been writ-

ten by Moses, others by Job himself, and is a true history of that afflicted man,) chap. xxxviii. 47: where it is said that God enquired of Job, where he was when the foundations of the earth were laid: when all the *sons* of God shouted together. The morning stars and sons of God are the same beings, or they could not have both sang and shouted together, as is said they did in that chapter, when they beheld the works of creation, as consummated in the formation of the Solar system, as perfected in six times twenty-four hours, or six days. This however, is by some boldly disputed, who have, as they pretend, but falsely, found out that the *Hebrew* Bible says it was *six divine ages*, amounting to an untold number of years: during which great periods, the whole earth swarmed—both land and sea—before man was created—with hideous monsters, all of which are now extinct,—as found embedded in clay and stone. By this discovery it is easy to perceive, that the Sabbath has *no foundation;* a thing which *infidels* have always despised, and fain would destroy, but cannot. It is true however, that extinct races of animals, and monsters too, are found thus embedded in limestone quarries, in Europe and other countries: yet this does not prove the position that the earth was six divine, or great ages, in coming forward to its present perfection; as that time enough, since its creation—as accounted for in the Bible—has transpired to produce these appearances, which have been deposited by the waters of the great flood in the earth, and since been encrusted by stone.

Both ancients and moderns agree that the expression—"*morning stars and sons of God,*" point out spiritual beings, who existed prior to the creation of this system, and are spoken of in Scripture, under the names of *angels*—hosts of *angels*—troops of *angels*, and that they celebrated with expressions of joy, the magnificent appearance of the immense fabric of the Solar system, as an additional evidence of the power, the glory, and the dominion of the great Creator. Thus we think we have established from the above cited Scripture, that *spiritual* beings existed before the time of the creation of Adam and Eve, and that these sons of God, who thus celebrated the works of the Creator, were not made at the self-same time with Adam, as some have thought: as *such* an idea does not give *time* for the probationary state of the angels, so that such as stood and such as fell, might thus appear in their various characters; for from the time of Adam's *creation* till his fall, does not appear to have been more than about ten days, and possibly less, which to ascertain, we will suppose as follows:—Adam it appears was created on the sixth day, which was Saturday, the next being the Sabbath, he no doubt worshipped and sanctified, as it is said that *God* ceased his labor and rested that day. On Monday no doubt, the animals were made to pass before him, to receive their names—but among them he found none as a companion for himself. How

long it took him thus to name all the animals—which it is likely were produced in pairs only, and no more—we cannot tell, but a day we should suppose was enough, as the number could not have been very great. On Tuesday therefore, it is probable that Adam having found himself alone, as to a companion, was caused to sleep, while God took from his side the famous rib—the origin of the female of the human race. On Wednesday, it is likely they were brought together, and spent the day in forwarding an acquaintance with each other—which was so necesary for their future comfort and happiness—and in selecting a place of sleep at night. On Thursday, for aught we know, the *Law* was given, respecting the tree of knowledge, and the subject of *death* alluded to. On Friday they were shown the field and trees of Paradise, and instructed how to cultivate and dress them. On Saturday they may have commenced their happy labor: but not in toil and sweat as now, but as a gentle recreation, furnishing cause of conversation, examination, and comparison, which was the origin of all the *social* happiness of the globe. On the Sabbath they rested, and now Adam with his bride of Paradise, celebrated the second Sabbath of creation in recounting the history of their first thoughts, and in conversation with angelic spirits, about God and the wonders of his power, and in acts of devotion and holy aspirations. On Monday they again resumed their attentions to the fields of Paradise, and in ascertaining the kinds of fruit the most delicious to their taste, and in alternate labor and converse. Their language was given by inspiration, from above, and was the most eloquent, the most comprehensive, and the most musical that has ever saluted human ears, being as near the language of heaven and the happy hosts of that world, as could have been spoken by the breath of earth's then *immortals*. On Tuesday they became excursive in their imaginations, and desirous of knowing more of the extent and products of their domain, and to wonder at its immensity, and profuseness of beauty, and to look over its battlements down to the country beneath them. This not unfrequently on the account of the various shapes of the face of the ground, and in one's having a desire to examine *this* side of a beautiful grove of fruit bearing trees, while the other incidentally passed on the *other* way, strayed apart, but coming together again, with joy and smiles, *so soon* as they found an opening where they could. But while thus passing on, in any direction, as the glories of the place invited, a beautiful stream, having a cascade, which dashed its clear waves over a ledge of diamonds, attracted the eyes and ears of Adam, where he gazed long and profound at the silver rush of the liquid flood—a scene entirely new. During this time Eve had seen at a distance, on a mount, the most gorgeous landscape of roses, trees, and vines, with an immensity of the herbage of Eden, while thousands of the birds of Paradise feathered the

air with gold, and sung the songs of ether, in gay eddies on the wind. Thither she was attracted to enjoy with nearer eyes the splendor of the place, and departed, unknown to Adam, who stood still gazing on the ceaseless plunge of the head waters of the Euphrates, as that was the stream, delighted with its roaring music, and heeded not that Eve was gone. But as he viewed the passing waters, there sprung a fish from its bosom, and glittered in the sunny rays a moment, and then was hid again beneath its waves, and then another. This was a new discovery, a creature which had not passed before him on the day in which he had named the animals and fowls, had now leaped suddenly up from an unknown element, asking for a name; when turning to Eve to know whether she had seen this creature, found she was not there, nor any where in sight. He now followed down the stream, nothing doubting but soon to find her; yet he found her not, till passing by a grove of oranges, he saw far to the left, his Eve, descending from a gentle slope, having in her hands the very fruit of the forbidden tree, of which she so soon prevailed on him to taste; which was ten days, including the Saturday of his creation, till he fell—if we have conjectured rightly.

But we have wandered from our subject, which was of the proof of spiritual beings and of angels having first been created, but we will now return, and say, that as strange as it may appear, many Universalists disallow of the being of spiritual angels; although the Bible is full of accounts of such beings, which they say were nothing but *men*, or *messengers* of men, and *not* spirits, as commonly supposed. But to go with them as far as we can, we do not dispute but the *term* angel, does in some places in the Scriptures, signify ministers of religion, mere mortals, and extraordinary messengers of this cast, not unfrequently; yet we *must* contend, that the word as found in a mltitude of other places in the Bible, signifies, beyond all contradiction, *supernatural* beings, and spirits of the eternal world, who have at various, and on a multitude of occasiens, appeared to the human race, as sent by him who governs all. If not, then what are we to do with the account in the book of Luke, chap. ii. 9, 13, where it is said that while certain shepherds of the Jews were attending on their flocks by *night*, there *appeared* to them the *angel* of the Lord, whose presence was accompanied by a shining *splendor*, far above their heads; a circumstance not belonging to the race of man. But this angel of the Lord had scarcely announced his message, when there burst forth from the *skies* a host of angels, a multitude of heavenly beings, who poured forth strains of music, such as no mortal ears had ever heard on earth; corroborating that which the first angel had stated, which was that a Saviour, who was Christ the Lord, was that night born in the city of David, who, when they had thus declared their message, vanished *out of sight, and* went away into heaven: look at the

text. Could all this have been said of mere men? never, as the whole transaction took place in the *skies*, over their heads, a situation in which *men* are not often found, on account of the principle of *gravitation*, unless we suppose some of the rogueish fellows of the city, had made themselves a balloon, and having ascended to that height, set it on fire while they cried out in the midst of its blazing glories, as it is said the angels did, announcing the birth of the *Son* of God, &c. But we believe the balloon is a modern invention, and was unknown in those early times. If then *spirits* were the first beings which were created, when as yet there existed no system of nature—nature was not yet produced—was not born into being—had not spread out her fields of suns, of globes, of oceans, of rivers, of fountains of water, of forests, of herbage, of animals and of men:—what therefore could have furnished those newly created spirits with subjects of observation, and mental employment; as intellect without employment, can be considered nothing less than a defect in the economy of things in the very outset of existences. In relation to this, would it be amiss, were we to imagine, that notwithstanding the high intellectual state in which the angels were undoubtedly created; that first of all, the mystery of their *own* being, could have been an inexhaustable source of conjectural employment, till such time as some *revelation* should be made on the subject by the Creator.

If no revelation—no communication, between our first parents and their Creator, had taken place; how long, we may enquire, would it have been, before they would have found out whether they were *created* or not, or by what means they came into being, or whether they were not eternal and without a cause or commencement of being? could *they* ever have solved the mystery? we think not. So with the first spirits; they found themselves existing in multitudes, active in their powers of mind; glorious in appearance, and exceedingly happy, surrounded on all sides by a blissful heaven; so created, as was adapted to their spiritual state of being; but not consisting of gross matter, as belongs to *our* condition, but of a pure and rarefied description, so as to be above ponderosity and the tangibility of such senses as *we* possess. If it is said of *man*, that he was created in the likeness and image of his Creator, should it be thought strange that his place of dwelling, his beautiful Paradise, should in some sense, correspond to his *mental* condition; and likewise be a faint type or shadow of the great and sublime heaven of the angels, and final home of all the good.

This is no new thought, for it has been conjectured in ages past, by the immortal Milton, that our earth, as well as all worlds, resemble, in variety of hills and vales, of mountains and plains, *of sun and shade*, of streams and fountains, of forests and savannas, *of fruits* and flowers of ocean and dry land; that great

resting place of happy beings. Matter, as even known to mortals, is found capable, under the all modulating hand of God, of being exceedingly rarefied, as in the instance of *light*, the *odor* of flowers, &c., which are the produce of matter, and consequently can be termed nothing more or less than *matter*, but not subject, as the crude originals are to ponderosity or gravitation. Heaven therefore, so far as relates to identity and location, may, if we may *so* express ourselves, be in some such sense the beautiful and all perfect prototype of all systems of matter, which the Great Eternal has or may cause to come into being. Upon this hypothesis, may we not allow fancy a little latitude, and suppose heaven as a location, adorned with forests, with herbage, with all trees of fruit, with all flowers, with all landscapes, varied in beauty, such as even angelic taste could never devise; traversed by streams of waters as liquid silver, rushing over pebbles of gold and diamonds, with hills and vales, adorned with fountains, such as no Greek, or lavish Chaldean, ere caused to shower the dry and sparkling air, from marble fonts, to make glorious a place of rest. Mountains of God, cataracts of the skies of heaven, pouring from the pearly summits of beauteous hills, and projecting ledges of silver, their cooling volumes of flood, to adorn this palace of the universe, in which all that is beautiful in all other worlds, is here found in the aggregate amplified and exceeded. Appearing, however, in some such fashion, as would a universal christalization, being a world of light, yet retaining all that immensity of light and shade, a trait of variety which now distinguishes, beautifies and adorns such parts of creation, in other worlds, where sin has not yet blasted their primeval glories, as in *this*. Such, may not heaven be, but ten thousand times more in extent than a thousand systems like ours, suited to the purity and pursuits of a spiritual state of being, so far as location and a sublimated state of tangibility can do even under the husbandry of the Creator, and will perhaps be an item in those *pleasures*, which in the Scripture are aid to be at God's right hand forever more. To give the reader some idea of our meaning about a sublimated state of tangibility; we have only to suppose that all the substances of the earth, with the earth itself, in a state of perfect crystalization; while each condition of matter, whether earth, stones, ores, minerals, waters, oceans, forests, animals, fowls, men, cities, towns, houses, with every article of the globe, should retain, nevertheless, their respective differences, so they could as easily be distinguished, one from another, as they now are. In such a case, there could be no obscurity, all would be bright and wonderful; as when the sun shining on such a world, the mingled hues of different substances would blend and mingle their ten thousand dies, so as no rainbow was ever adorned, glittering through the entire mass of the earth, and over its entire surface. The same in the night would be the case—with this difference

however—which would be the difference there is between the shining of the sun in his strength, and that of the moon and the stars—producing a less gogeous splendor, chastened and softened by the night, but not obscured. Such a state of things, as it respects heaven, is even alluded to by the Revelator,—see chap. xxi. 11,—where the city of the *new* Jerusalem is compared to a most precious stone, even like Jasper, clear as crystal. And in the course of the chapter, it is again said: verse 18, that the walls are of Jasper, and the city, pure gold, like unto clear glass: and that its foundations were laid of twelve different kinds of pelucid stones—blending their hues together. Also Rev. iv. 2, 3: God himself is said to appear in splendor, like a *sardine* stone—which is a blood red—and that round about the throne on which he sat, in sight or at a great distance, there was a halo, in form like a rainbow, whose color was that of the sapphire—which is a most brilliant blue. The very throne of God is said by Ezekial, i. 28—to be in color as the sapphire—while deep within, there was the color of amber—like fire—which shot off its splendors in the distance, causing the halo above noticed by the Revelator. Also in Exodus, xxiv. 10—the same idea is advanced, where the *body* of heaven in its *clearness*, is spoken of, with paved work of sapphire stones:—a sparkling blue.

In such a world as this, whose soil is golden earth, forming the base of heaven's diamond quarries, jutting out on the ranges of eternal mountains, which give rise to perpetual rivers, the waters of life—the drink of angels and the spirits of the just made perfect; were the *first* habitations of the *first* intelligences of omnific power. Along these streams of heaven, cluster in endless profusion, all groves of delight, laden with fruit, varied in shape, in flavor, and in perfumes, beyond all the visions of the sons of the mount of Apollo, and the Elysian fields. From cleft to cleft, on the sides of the mountain ridges, descend in broad showers, vines laden with clusters of such grapes as grew not in old Canaan, nor in the fields of Adam's principality, before his fall; from which flows the wine of the kingdom of which the Son of man and his disciples shall drink in heaven. See Math. xxvi. 29, "But I say unto you, I will not drink henceforth of this fruit of the vine till that day when I drink it new with you in my Father's kingdom." Among these groves which never fade, whose leaves never lose their verdure, nor cast untimely fruit, but wait the pressure of seraphs' fingers; there sing all birds of celestial song, with sounds of sweetest melody, so that ever is sounding in the ear of heaven some note of other worlds, yet so as not to tire, ever seeming new and born each moment fresh into life. Everywhere were glorious beings in sight, some viewing from the mountains the boundless horizon of that world, while beneath, there was heaven's broad savannas spread out in their vastness; *others walked by the* streams beneath, amid the foliage, now hid

now seen, breathing the pure air of that sinless clime, while they discoursed things unutterable to mortals. As yet no traveller had arrived from other worlds, as at that time none were made. The great centre of all succeeding creations, had but newly bloomed in the midst of eternity, and this was heaven, around which it was intended the unending works of God should spread out their circles of suns, of planets, and of satelites. Where is the impropriety of supposing heaven, the first residence of the first spiritual beings, as the mighty centre of the universe, the grand *nucleus* of all worlds, to which all are attracted; yet repelled so as to produce celestial revolutions of the great yet increasing universe? none that we can see, as it presents no objection to a state of spiritual happiness; but is suited to such a state; as location, and association, are essential to the happiness of *all* finite exstences.

That heaven is a *location* is easily proven from the Scripture, from a multitude of places and circumstances, a few of which are as follows:—Deut. x. 14, "*Behold the heaven and the heaven of heavens, is the Lord thy God's; the earth also, with all that therein is.*" What is meant by the *heaven* of heavens, if it is not this great centre of all being? Now unless the *heaven* of heavens, so expressed by way of eminence, has a real existence and a location, as well as the earth, how can it be said to belong to God, if there is no such *place*? If there is no local heaven of heavens, then there is no local earth; for the one is as much alluded to in the text, and identified, as the other; and as belonging, both of them, to God: if one, therefore, is not pointed out by that Scripture, neither is the other. To the same doctrine, bears the Psalmist witness: chap. xx. 6, "*Now know I that the Lord saveth his annointed: He will hear him from his holy heaven.*" Also in another place in Deuteronomy, xxvi. 15, the ownership, and consequently the locality, of heaven is brought to light: "*Look down* (or forth) *from thy holy habitation, from heaven, and bless thy people Israel.*" Also Isaiah, lxiii. 15, "*Look down* (forth) *from heaven and behold from the habitation of thy holiness and of glory.*" Luke xv. 7, "*I say unto you, that likewise joy shall be* IN *heaven over one sinner that repenteth.*" St. Luke in another place speaks of this same heaven: chap. ii. 15, "*And it came to pass, as the angels were gone away from them* (the shepherds) INTO HEAVEN." But if there is no heaven besides that which is commonly called the *firmament*, in which the stars are situated, and the atmosphere of the earth, how could it be thus written? how could the angels go away into a heaven which has no existence, and no location?

But this fact can be shown from another circumstance, which is the *resurrection* of the crucified body of our Lord. No person will disallow, that the Saviour's body, while on earth, was as local, tangible and real as the bodies of other men, and as such

was put to death, and raised from the dead, appeared to the disciples immediately after, who handled him, and saw him eat a piece of fish, and a honeycomb. If then it be allowed that his body was local when on earth, we think we gain the point, and establish that the *heaven* of heavens, the home of happy spirits, and the place where God more *particularly* reveals himself, *is a location:* because, that *same* body ascended to heaven, and is set down at the right hand of God. (Col. iii. 1.) But from Acts i. 9, 10, 11, we fully prove this belief, as follows: "And when he had spoken these words, while they beheld, he (Christ Jesus,) was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven (the common skies) as he went up, behold two men (angels) stood by them in white apparel: which also said, ye men of Galilee, why stand ye gazing up into heaven, (the skies) this *same* Jesus which is taken up from you into *heaven*, (the *heaven* of heavens) shall *so* come in like manner as ye have seen him go into heaven," or thitherward.

Now it is held that this real *body* of the Saviour, as it was after the crucifixion, so it is now in heaven: it of necessity follows, that as that body *was local*, not being capable of being in more than one place at a time, and was not a spirit, as he himself said, at a certain time, to his disciples, after his resurrection; that heaven is local also, or he could not have ascended thither with his person. If heaven, therefore, is a location, it follows of necessity that it was *created*, and situated somewhere in the ocean of boundless space; if not, then is not the person, or human nature of our Lord in the heaven of heavens, as the Scriptures state. But that it is, we further prove from Acts iii. 20, 21. "*And he shall send Jesus Christ, which was preached unto you:* WHOM THE HEAVEN *must receive until the time of restitution of all things which God hath spoken by the mouth all his holy prophets since the world began,*" or from the time of Adam and Enoch, for Enoch was a prophet. And also from 1 Thess. i. 10. "*And to wait for his* SON *from* HEAVEN, *whom he raised from the dead, even Jesus.*"

Universalists say, that there is to be no definite day of judgment, and yet they believe in Christ's resurrection and ascension up to heaven; why not also further believe that he shall come again in *like manner*, as the two angels said he will. See Acts i. 11 And if he shall come again, in like manner, it must take place at a definite time. and that definite time will be the day of judgment; will it not? Oh, but, says the Universalist, I believe he did come, and in so coming, the promise of the two angels was fulfilled, and the day of judgment is past. But when we enquire, did he come, and what was that day of judgment? Why, says one, he came at the time of the destruction of the city of Jerusalem by the Romans, about forty years after his ascension. *Ah, we did not know* this, and it will be a long time ere such a

belief will find its way into our mind; even till it can be shown that *Jesus Christ* came down from heaven, *bodily* as he ascended; for such was the promise, as follows:—"*Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,*" which we have never understood, was done, when Jerusalem was destroyed, as no body *saw* him when he came down, and therefore we don't believe he did. Josephus would certainly have mentioned it, as it would have been a wonderful sight, equally as great as his ascension was; but he is silent, and we should think Universalists might as well be, till they can prove it. It is all folly to think that this coming again of the Saviour, was to be fulfilled *spiritually*, or in the ruin of the Jews, as the promise of the two men in white raiment, was to be as literally fulfilled as his ascension—and that his ascension was literal, is allowed on all hands.

But we will not forget our main point, which is just now, to prove that heaven is a real location: which we still further make appear, from the promises of Christ to his disciples. See John xiv. 2, 3. "In my Father's house, (heaven) are many mansions; I go to prepare a *place* for you; and if I go to prepare a place for you, I will *come again* and receive you unto myself, that *where I am*, ye may be also." These promises cannot be fulfilled but on the supposition of heaven's *locality* as a place, *is* specified *where* the finite and local bodies, souls and spirits of all the disciples of true Christianity are finally to be assembled, so that the idea of the location of heaven, the ancient and first habitation of the first intelligences, is in our opinion fairly made out.

There is a convenience of feeling in the idea or supposition of the location of heaven, and that its location should form the centre of all God's sublunary works, however numerous, while endless ages shall prove their ceaseless flow; inasmuch as the *governing* principles of attraction and repulsion should be found in this centre, acting out, in all directions, reaching onward and onward, without end or limitation, except by the boundaries of matter, producing the great equipoise of motion in the increasing universe of God. It is also a convenience of feeling and propriety, in another particular; and this is: there can be but one Son of God, but one Lord Jesus Christ; and as it is impossible that he should be incarnated but once, has therefore but one body, and one place of dwelling, which proves there can be but one heaven, and one presence, where his disciples are to be, as the promise is that they shall be with him, wherever he is. In aid of this idea we quote—Rev. v. 6, 8, respecting the Lamb, which is the *body* of Christ, who now occupies even the midst of the throne of God. And as there can be but *one* throne of God,

there can therefore, be but one heaven—one immense point of congregating spirits, and that point in the midst of the Universe. But we remark still further on the subject of that great promise made to his disciples, that—"*where I am, there may ye be also,*" and ask, who can limit this promise, or point out its utmost amount. Wherefore, we imagine, that though he may have myriads of disciples in this world, yet there may be myriads of disciples in all the other worlds which now exist, or may yet be created; and if so, then they must come to that one heaven, for the promise is—"where I am there shall my disciples be also." What a thought is this, and what a journey are the righteous pursuing. But if the *Word*, which was God, that mysterious second person of the Trinity, has not, nor ever can be incarnated but *once;* how then can, or how could other worlds have been redeemed, *if* any may have apostatized, and fallen, as *this* had done; or may hereafter thus apostatize, in the course of unending ages? To this we reply as follows:—it is sometimes enquired (by the *inquisitive;* which, by the by, we consider a virtue, if tinctured with a little good manners,) if men cannot be saved but by Jesus Christ, how then were those saved who are saved, of those who died before he came into the world, and made the atonement? To this it is answered; that they were saved in the same way souls are saved now; only with this difference; men are saved now by a Saviour already *come*, and they were saved by a Saviour who *was* to come, our faith going back and theirs reaching forward. Now, may not this principle, or this economy, be extended, ad infinitum, as to duration, both from the time of his advent, forward forever more; and backward to the commencement of intellectual being, embracing all cases of apostacy, within the reach of *equitable* mercy? we think it may be, and is *thus* applied. But if *faith* in Christ is a necessary condition to salvation, how are other worlds to be benefited by his having been made a sacrifice for sin in this world, and in this only. The principle and the economy is possible, and is as consistent as was its application to the fallen case of this world's inhabitants. God can never be straightened, to effect any thing which is not inconsistent, and can therefore, as easily send his angels, to any and to all worlds, which may have, or yet may fall, as to have sent them to this, to the Shepherds of Judea, to announce the fact of the arrival of the atoneing victim. In *our* case, we perceive that a band of angels were commissioned to this earth, as its *first* Gospel ministers, and if to us, why not to others, and to all such worlds as have, or may yet fall in the universe of God? Wherefore, we believe, that if any other worlds in the past ages of eternity, before this earth, and the system to which it belongs, was created; and the incarnation of the Creator took place; fell or apostatised as this has done; that the angels of God *may* have been employed to announce to such fallen beings; *accompanied with* a sufficient amount of evidence, for their faith

to lay hold of, that in the fullness of periods, the Creator would become incarnated, as a sacrificial victim for sin, in a certain world or globe, not yet created: and the whole system of salvation, as revealed from heaven to us, was thus revealed to them. If such may have been the case, that *one* globe, or even *all*, may have, or yet may apostatize; *such* angels, to whom *such* a commission might or may be given, were, and may be permitted to give evidence as notable, as was the evidence given of the origin of the *Law* on Mount Sinia, or of the atonement to the Shepherds; *then* might such fallen beings become ministers of the grace of God, to their fellow beings, as is the fact in this world; preaching and turning poor sinners to the wisdom of the just. In support of this opinion, we see no good reason why the words of St. Paul may not be extended to such cases; for who can fix the boundaries of the wisdom and mercy of God, to the fallen, if fallen under such circumstances as not to preclude the just exercise of mercy, as it appears was our condition. See Romans, vi. 10, "*For in that he died, he died unto sin* ONCE," or on the account of sin, *once*, and but *once* forever more; and as he is risen from the dead "*death hath no more dominion over him.*" On which account, he cannot die any more, though millions of worlds were to fall as this has done; yet the benefits of his death *here*, may, for aught we can object, be extended to all such cases, by the ministration of angels, and the reception of such ministration by faith, be the condition of their salvation, as well as of ours. St. Paul has recorded the same idea, in his epistle to the Hebrews, x. 12, "But this man, after he had offered *one* sacrifice (that of himself) for *sins*, forever sat down on the right hand of God," never to suffer again for offenders. *This view* of the subject of the incarnation of God, and of the *one* atonement for sinners, such sinners as are eligible to pity; and of the resurrection of the dead body of Christ, and his ascension to heaven; we think entirely answers the query of the author of the *Age of Reason*, Thomas Paine; which runs thus: There being many worlds in existence, all of which there can be no doubt, are *inhabited*, and in as much danger of falling as Adam was; if so, then the Son of God has nothing less to do, than to keep on dying for sinning worlds, as they may happen to apostatize, all along the endless ages of eternity. If so, then an accumulation of corporeal bodies, would be the consequence; and were it so, would present an insurmountable difficulty, which Christianity never could solve or endue that we can see. But on the view of his dying but once, and the benefits of that death being extended to all cases of sin, which can be commiserated, in all worlds, in the great family of nature; then the objection of Paine is obviated, and need give no further trouble. On this view, how amazingly is the redeeming power of Christ's death enhanced, in its glory, in its capability *of extending* without end to all possible cases of

commiseration. On this plan, contemplation may riot in a boundless, fathomless ocean of display on the part of God; and in ceaseless degrees of intellectual beings, as well as of numbers and happiness, on the part of his creatures. What hosts there are, and shall forever be; besides those of this earth, who shall ascribe salvation to God and the Lamb, who from all worlds, both fallen and not fallen, shall pour as mighty torrents, in perpetual flow, to that one heaven; to rest from their labors, and to ascend in the scale of intellectual happiness, without end. For if there are worlds of intellectual beings who have not sinned as we have done; yet this circumstance must not be allowed to prevent their advancement in the scale of being; lest such as have sinned, and have been subjected to death on that account, might seem to have superior privileges, on account of their resurrection, and happy arrival in heaven; which could not have been if they had not sinned, says one. But such an opinion is not correct, for if our race, or any other race of intellectual beings, on any part of the universe of God, had never sinned, nor ever shall sin, *some* mode by which they could be removed to give place to others, as they should be born into life, must be resorted to, and that mode would have been *translations*. That such is the mode, where death has not come, the two instances of the translations of Enoch and Elijah has been afforded to prove it, as well also, as to show how the saints are to get to heaven, who are not to die, and will be found alive on the earth at the time of the last day. For, on this very subject, St. Paul has said, Thes. i. 17, "Then we (they) which are alive and remain, shall be caught up together with them (those who shall *then* be raised from their graves) in the clouds, to meet the Lord in the air, and so shall we even be with the Lord." This being caught up alive is translation, the same as Enoch and Elijah; the same doctrine therefore, may be applied to all worlds, so that equality of opportunity may obtain to those who have not sinned, as well as to them who have. On this subject, the ministration of angels to other worlds, respecting what the Son of God did in this for sinners, may it not be conjectured, that from his *birth* till his ascension into heaven, that myriads of these *supernatural* ministers were ever with him, noting down, as heavenly historians, his acts and his sufferings. And that when the mighty history was finished, away they sped, as rays of light, to the respective worlds of the universe, which *then* existed, or may exist, to tell the tidings of salvation, and of the great atonement.

But says one, *how* did they communicate it? This is answered by referring to the case of the angels, who first of all announced salvation to the shepherds of Bethlehem. And further, such angels may have even mingled with the inhabitants of such worlds to which they were sent, and face to face, in familiar *converse, told them* the thrilling story of the wisdom, benevo-

lence and power of the Creator, as shown in the incarnation, death and resurrection of the Son of God. On *this* supposition, that of Jesus Christ being a propitiation for the sin of all worlds, there follows another consideration of the most animating description to Christians of *this* earth, and this is it. Such as shall be saved, and shall safely arrive in the kingdom of heaven beyond this life, will no doubt be admitted to accompany the Son of God on the great occasions of the judgment days of such worlds as may sin, as this has done, to whom some part in the awful pageantry may be committed, as will be committed to the angels of God at the end of this world, and to the souls of the just who are now in paradise, and shall accompany Him when he shall descend from heaven at the last day.

Ah, who can foretel the ravishing events and developements of the wisdom and power of God, as ceaseless ages shall unfold their secrets; which events and developements will occupy the minds of the highest intelligences, whether of heaven itself, or of the spirits of other worlds, without end, perpetually increasing the happiness of that much desired state of things; while those who shall be lost will be covered with perpetual darkness or ignorance of what is going forward in the Empire of the Eternal God. 'Twere easy to dilate here in so bright and wide a field, but we desist.

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*Condition of the first Spirits, and Proofs that they were made in a great variety of Orders and Degrees of Intellectual Power, and that their first Thoughts or Probation was about their Being, and of the origin of Satan.*

But to return to the subject of the employment of those *first* angelic beings, which we have left some six or eight pages above, with the view of now persuing it somewhat further, and to ascertain the origin of Satan.

We remark that it is impossible to imagine any other subject of contemplation and mental exertion, than the mystery of their being, could at that period have occupied their minds, as there existed at that time no part of the visible creation, themselves and their own heaven excepted, to furnish matter of reflection, and of communication. On comparing the thoughts of their minds with each other, they could but find a similarity of mental pursuit; and the little as yet acquired on this subject could but stimulate to further research. At first it may have appeared to them that they had existed always, as no man, and it is likely no angel, can remember the time when he did not exist; yet they may have been able *from* a comparison of ideas, acquired by

mental exercise and experience of this sort among themselves, to have come to a conclusion that they had not been long in a state of society at any rate; but *how*, or in *what* manner, or from *whence* they had arrived must have been a mystery to them, till such time as information, from a competent source could be announced, are believed by them. Could Adam ever have solved the problem of the commencement of his being; could he have ever made out in and of himself the author of his own and his Eve's origin? We think not. On which account it was necessary that a *revelation* on this very point, should be had from a competent source; yet they could, by comparing their thoughts with each other, and from what they could see, hear, and remember, conclude that they had not been long in a state of society with each other. But whether they had or had not, separately existed a greater or a less length of time, or whether always they could not have known, if they had not been told by their Maker. Adam could never have known from whence his Eve had come if God had not told him; for when his side was opened and a part thereof taken away, out of which she was formed, Adam was in a *deep sleep;* much less, therefore, could he fathom the higher mystery of his own creation, and that of the globe, if God had not told him.

If then it is reasonable to believe that the mystery of their being was the *first* field of angelic employment, it is also *as* reasonable to suppose that the Creator did not at *first* reveal himself to these first-born sons of light; but left them awhile to the exercise of their own powers, while himself remained invisible as he now does to the inhabitants of this, and all worlds except heaven itself; but took cognizance of all their ways and mental operations. Out of such a state of things we may easily perceive that various opinions may have obtained among these sons of the morning, these stars of God, about their existence; yet whatever else their opinions may have been, they could never have come to the all astounding hypothesis that they had been their own creators, as that was impossible; and more than this, it is much to be doubted whether an idea of their having been *created* at all ever entered their thoughts till revealed; because *so* high, *so* deep and *so* incomprehensible a matter, is in our opinion above the reach or the invention of finite intellect, whether of men or of angels, and could never have obtained in earth or heaven, if this fact, this trait of *omnipotence*, had not been *revealed* by the Creator; *so* important is it, in our opinion, to the glory of God, that all matters of moral doctrine should be a subject of revelation, and that of Himself, as men nor angels by their wisdom could never have found it out.

But we hasten to prove from the Scriptures that the angels were created in a great variety of orders or of intellectual degrees. *Such an arrangement* cannot but be regarded as beautiful; for

variety even among celestial beings, would conduce to their happiness. Variety among men, in the powers of their minds, the form of their bodies, and lineaments of countenance, conduce to happiness; as well also as the endless variety found through all animal and vegetable life; the herbage, forests, minerals and flowers of the earth beautify and adorn creation, making it more the abode of comfort and delight.

But as heads of all the heavenly orders of holy angels, Michael and Lucifer seem to be pointed out. We know, however, that the term *Lucifer* sounds exceedingly repulsive, because by it, is *now* understood the devil—the destroyer. But such was not the original meaning of the name, and did not describe a malevolent being, any more than did the word *Michael*, the name of the other archangel. The term Lucifer, as used by Isaiah the Prophet, when applied in a certain sense to Nebuchadnezzar, meant in that tongue, which was the Chaldean, *Light-bringer;* while *Michael* signified the *might* of God—both equally honorable equally glorious. But since the apostacy of Lucifer, Michael alone is spoken of as the only arch-angel of heaven by St. Jude, which we learn from his using the article *the* in relation to him, which proves there is but one, and speaks of his having once contended with *the devil* about the *body* of Moses, and gives him the dignified appellation of Michael *the* arch angel, by which is understood the highest of angelic natures then existing. *Gabriel* is also an angel of another order, but lower, as he is never in the Scriptures called an *arch*-angel, yet is spoken of as a *mighty* angel. The ministration of this latter spiritual being is several times spoken of in the Bible. See Dan. viii. 16, where it is said, "And I heard a man's voice between the banks of *Ulai*, (or the Chaldean name of the Euphrates) which called and said, *Gabriel*, make this man (Daniel) to understand the vision." Again in the next chapter, the 9th of Daniel, 21, it is further stated respecting this spirit as follows: "Yea, while I (Daniel) was speaking in prayer, the *man* Gabriel whom I had seen in the vision, at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." The same angelic being was seen of Zecherias in the inner temple, *standing* on the right hand side of the altar of incense, who said, "I am Gabeiel that standeth in the (immediate) presence of God, and am sent to speak unto thee, and to shew thee good tidings." Luke i. 19.

There are also in the book of Rev. many passages which favor this opinion; viz.—of a variety of supernatural angelic orders, a few of which are as follows: Rev. i. 1. "The revelation of Jesus Christ * * * and he sent and signified it by his angel unto his servant John." Rev. iv. 4. There are twenty-four glorious beings mentioned and distinguished as *elders*, even in heaven; which proves them as *superiors*,—as follows: "Around about

the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting clothed in white raiment; and they had on their heads crowns of gold." In the same chapter, verse 8, is found other orders, differing from the elders in several remarkable particulars; such as—that they were full of eyes within and without; besides being clothed with three pair of gorgeous wings; who were employed in ascribing praises to Him, which was, and *is*, and is to *come*. In the fifth chapter of this book, verse second, is another evidence to the same effect. "And I saw a *strong angel*, proclaiming, or crying with a loud voice: who is worthy to open the book, and to loose the seals thereof. And 11th verse, of the same chapter, is a further account; from which we infer the doctrine of a great variety of orders among the angels of God:—"And I beheld, and I heard the voice of *many* angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, riches and wisdom and strength and honor and glory and blessing." Rev. x. 1, 2, 3: "And I saw *another* mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left on the earth: And cried with a loud voice, as when a lion roareth, lifting up his hands to heaven, and swore by him that liveth forever and ever, who created heaven and earth, and the things that are therein, that there should be *time no longer*." If then, to digress a moment, there is a *time* to come, when *time* shall be no longer, will not that *time* be the end of *time*,—and consequently the end of the world; which is the day of Judgment, so often alluded to in the Bible;—and cannot be the destruction of Jerusalem: because *time* did not come to an end at that *time*. Also, Rev. xx. 1, 2: "And I saw an angel come down from heaven, having the key of the bottomless pit, [bottomless, or endless, because there is the place of unending torments,] and a great chain in his hand: And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him (*See the Plate*,) a thousand years,—during which time will be the Millenium. See Eph. i. 21, for our final proof of the belief of the doctrine of a multitude of orders and degrees among the angels of heaven. In that place, the writer, who was St. Paul, speaks of the exaltation of the Son of Man, after his resurrection, and says that he was set "far above *all* principalities, power, might and dominion, and every *name* that is named, not only in this world, but also that which is to come." By which we learn, that there are *names* designating *powers, principalities*, and dominions, as well in a *world* of *spirits, as in this*; which we think, proves the belief of the great

amount of intellectual variety among the angels of God, as at first created; notwithstanding, many, if not all Universalists, deny angelic existences, as mentioned in the Scriptures, the same as did the Saducees, in the time of Christ; the Deists of that age; and the most opposed to the introduction of *true* Christianity: the same as all Universalists, in every age, have been guilty of, like their true brethren above named: and will ever be, till they renounce their opinions as a people.

We cannot however, condemn every one of this opinion, as Deists; because there are some of that order, who appear to be in reality converted persons, and talk about religion, and the Saviour, the same as the other sects; but such talk, and such conversion, never arose out of the true Universalist opinions; as those opinions deny *spiritual* conversion, the Deity of Christ, his expiatory death, the real fall of Adam, the existence of absolute sin, or moral evil; which to deny, is to deny the whole essence of Christianity, the new birth and all.

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*The Subject of Spiritual and Angelic Existence, further examined: to ascertain whether the Accounts of such Beings, as found in the Bible, signify Men or Spirits.*

This we think proper to do, before we come to the main point; the *cause* of the being of Satan—as an *evil* being.

Many Universalists, as we before have noticed, deny that the Scriptures, by the word *angel*, means any thing more or less than men; as prophets, apostles, evangelists, and ministers of religion, or messengers of good or ill. But why do they deny this? Because, if they admit the existence of *good angels*, they, of necessity, must admit the existence of *evil angels*, such as St. Jude speaks of who kept not their first estate, but were cast down to hell; and this would be to admit at once that there is a Satan, and devils, and also a hell—as is believed by other sects of Christians; therefore, their existence must be denied totally,—and accordingly is, by all who are *thorough* in that creed. Angels are almost everywhere spoken of, in both the Old and New Testament: commencing as early in time as Abraham, and ending but with St. John, the Revelator: under such circumstances as precludes the possibility of their having been men, in any view of the subject.

Let such as deny the being of spirits, called angels, examine the quotations we have already made in proof of a *variety* of orders among the angels, and those we are now about to make; but especially the whole of chapters 17, 18, and 19, of Genesis, the story of *which is as follows*. When Abraham was ninety-

nine years old, the Lord appeared to him in the *form* of a man, had said "I am the Almighty God;" when he instructed Abraanm relative to circumcision, and of the coming of the Messiah. And when he left off talking with him, God went ascending from his sight, up toward heaven, maintaining to the last glimpse, the form of a man. Gen. xvii. 22.

But at another time—which, however, was soon after this first appearance—the Almighty appeared to Abraham again, and in the form of a man: with two of his angels with him, having also the same form. Gen. xviii. 1, 2: "And the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day: And he lifted up his eyes and looked, and lo, three men stood by him." It would seem that these three men had not been discovered in their approach, but had suddenly made themselves visible from a previous invisible state; or it could not well have been stated by Moses, that those three men *stood by Abraham*, without also mentioning that their approach had been noticed by him, if they were nothing more than ordinary men. But notwithstanding this sudden appearance, Abraham, it seems, did not know that his guests were from heaven, for he made haste, from the goodness of his heart, to prepare them food, and after they had seemed to eat, he arose and went on a while with them, toward the vale of Sodom—whither they were going; but ere he parted from them—by some means, not recorded—he found out that the Lord of Hosts, with two of his holy angels, had been his visitors, and that they were come forth to destroy by fire, the five cities of the vale of Sodom. At this time the noted plea for mercy, made by Abraham to the Lord, for these devoted cities, took place; after which, it is said, the Lord went his way. Now if *Abraham* had been a Universalist—as that people claim he was, as also *all* the prophets—where was the propriety of his plea of mercy, for the mere lives of the Sodomites—seeing they were so exceedingly wicked, as to have become a nuisance on the face of the earth—when he must have known that their death would be their eternal reformation and happiness in another world.

In the 19th chapter of Genesis, is found an account of two angels rescuing *Lot* and his two daughters from ruin. But the *proof* that those two strangers whom it appears Lot—from the hospitableness of his disposition, rescued from being lodgers in the street, were angels, or supernatural beings, is; that as the wicked men of Sodom beset the house of righteous Lot, they, the angels, *struck* them with *blindness;* such power, we believe, is not conferred on mortals, so as to inflict blindness, or any other disorder, by invisible means.

After this, some twenty five years had rolled away, when Isaac the son of Abraham, had grown to man's estate; the Lord, it *appears, required* the sacrifice of this son to try the fealty of

Abraham's heart to God. But as he did not hesitate to do even this, nor delay by standing to reason the case in his own mind, and was about to deal the blow of death; there suddenly was heard the cry of an angel's voice, in the air above him, there on the wild and spiry summit of Mount Moriah, saying, *Abraham, Abraham*, lay not thy hand upon the lad, neither do any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. Now the proof that this angel was not a man, but a spirit, is, that Moses states, the angel of the Lord called to Abraham *out of heaven*, (*See the Plate*,) the atmosphere above, a place where men do not often appear. Gen. xxii. 11, 12. How it is that Universalists can deny the existence of supernatural angelic beings—as many of them do, and contend that the Scriptures do not justify the belief, and at the same time are acquainted with accounts those books give of such beings, is to us an unaccountable problem—if they credit the Bible at all. Among a multitude of such facts, the following is not one of the least notable, that go to prove the belief true: see 2d Kings, chap. vi., verses 8 to 23 inclusive, in which a most interesting and extraordinary account of the kind is given in the case of a Syrian king and his army, who were making war upon one of the kings of Israel. In this account, it is stated, that there was a prophet—namely, Elisha—who informed the king of Israel several times of certain snares and ambushes, which the Syrian king had contrived—by which his capture was intended—and that on this account, he escaped. This was a matter of wonder to the Syrian monarch, and led him to suspect there were traitors in his own army, to his cause. But this was indignantly contradicted by his officers, who stated that the prophet Elisha informed the king of Israel of all that he said, even of the very words he uttered in his bed chamber. On this account, the Syrian king became determined to take him prisoner. Accordingly he despatched a small army to a place called DOTHAN—where Elisha then was—which place they entirely surrounded, under cover of night. This circumstance, it appears, was unknown to the prophet, until his servant Gehizi, who had risen very early in the morning, and having gone out of the house, saw the place entirely invested by men in arms, and by horsemen and chariots, a great multitude. This circumstance greatly frightened the young man, for he now ran in to his master, crying "*alas master how shall we do.*" The prophet however, was perfectly cool, notwithstanding this alarming intelligence, and said to his servant, "*fear not, for they that be with us are more than they that be with them*"—when he lifting his hands to heaven said, "O Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw, and behold the mountains were full of horses and chariots of fire round about Elisha." These were the angels of

God invisible beings, or the eyes of the servant need not to have been opened, in order for him to have seen them. From this it appears that we are in all probability always surrounded by beings of this description, the messengers of the Almighty, whose habitations are throughout the whole universe of God, who see and know all that is passing in any and all the worlds of space.

Another notable instance of angelic interference is found in Luke, xxii. 43, in the case of our Lord's agony in the garden of Gethsemane, where it is said, "and there appeared an angel unto him from heaven, strengthening him," as his agony at *that* point was even greater than on the cross, in which human nature, even as possessed by the Son of God, was found inadequate to bear, without submitting to death too soon to fulfill the prophecies of his crucifiction by wicked hands. This *angel* who thus strengthened him, is shown not to have been a man, as he is called an angel *from heaven*, and there is no such place on earth that we have heard of; besides, what man was he who was able to give support to the mental agonies of the soul of Jesus Christ, when by suffering he made atonement for the world.

Cornelius, a Gentile of Cesarea, and a military officer of the Roman army, saw at a certain time in a vision, not while in sleep, but in the day time, about the ninth hour, an angel of God: "and when he looked on him he was afraid, and said what is it Lord?" Now if this had been a mere man, would this Roman officer have been *afraid*, and called him Elohim, the Lord or Most High? no, not even if it had been in a *dream*—as a dream under the direction or influence of inspiration, could never have thus proceeded, if not true in every sense of the word.

But in Acts, 12th chap. there is an account of this kind far more remarkable than the one last above related. This is respecting St. Peter, who having been put in prison by the Jewish rulers, on account of his being a Christian, was bound there with two chains, and placed during the night season, between two soldiers, who slept on each side of him, as a guard against his escape. From this situation Peter was released by an angel of God; the facts of which we will give in detail, as found in the book of Acts, as follows: "Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shined in the prison, and he smote (touched) Peter on the side and raised him up saying, arise quickly, and his chains fell off his hands. And the angel said unto him, gird thyself, and bind on thy sandals, and so he did. And he saith unto him, cast thy *garment* about thee and follow me. And he went out and *followed him*: and wist not that it was true which was *done* by

the *angel*, but thought he saw a vision. When they were past the first and the second ward, they came unto the *iron* gate that leadeth unto the city, which opened to them of its own accord, and they went out, and passed on through one street, and forthwith the angel departed from him."

But says an objector, all this may have been done by some friend to Peter, who had by cunning, given the sentry at the door, and the two soldies who slept by his side, some sleeping potion, and having procured a key, not only to the prison doors, but to the outer gate of the city, and the chain which manacled him, went in and released him as they slept, and all this done in answer to prayer; and the person so doing was an *angel* or messenger of God to Peter, but was no spirit of another world!

But that this angel was a man could not have been the fact, as it is stated in the account, that the outer gate of the city *opened of itself*, that is, without a key, or any visible means; and certainly St. Luke, who wrote the book of Acts, could not be guilty of telling an untruth in this matter, or have been deceived, as he was an inspired writer, in the matters of the New Testament, at any rate. St. Peter's opinion of the matter was, that the Lord had sent his angel; for he said, "*now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod*"—which thing St. Peter could never have said, if he knew that some friend had so delivered him and afterwards informed him of it, as such a friend most certainly would have done.

The case of St. Paul is another proof of angelic existence, of a supernatural character, of which he speaks as experienced by himself on board the ship, in the Adriatic sea: who says, "*For there stood by me this night, the angel of the Lord, whose I am, and whom I serve, saying, fear not Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee. Wherefore sirs be of Good cheer, for I believe God, that it shall be even as it was told me.*" By which he informs us that his information was from heaven, and therefore the messenger, which was an angel, was also from heaven, who had stood by St. Paul that night, and told him such things.

The New Testament is almost a continued history of supernatural occurrences, and of supernatural angels, both good and bad, as we shall show before we close the volume: yet there are those who deny everything of the kind, and at the same time *profess* to believe the Scriptures, and to build their Christian belief from its pages; but how far are such persons from real Christianity in their faith.

See Matthew xxviii. 2, 3, 4, where there is a most convincing instance of supernatural operation related, as connected with the resurrection of our Lord's crucified body, done by an angel, of a

supernatural character and origin. "Behold, there was a great earthquake; *for the angel of the Lord descended from heaven*, and came and rolled back the stone from the door (of the cave) and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers (the *Roman* guard) did shake and become as dead men." This could not have been a man, as men do not have countenances like lightning, nor do they descend from heaven, nor cause earthquakes, nor have power ro frighten, (one alone) a whole band of fierce and armed soldiers, so as to cause them to become as dead men, by their *mere* looks, as was the fact in this case.

See Judges, chap. xiii. where there is an account of an angel of God who foretold the birth of Samson, his manner of life, &c. and then, in the sight of Manoah and his wife, ascended from the the face of the rock, in the flame of the sacrifice, which they offered there to the Lord, of which angel it is there said, that he did wondrously, by which no doubt is meant his going up in the flame, to a considerable height, (*See the Plate*) and the vanishing out sight. Which occurrence greatly frightened Manoah, the same man who was afterwards the father of Samson, the strongest, as well as the most foolish fellow that ever judged a people.

Of this angel, as seen by Manoah, it is said in the account given in Judges, that his countenance was not as that of a man, though having the lineaments; yet was of a *superior cast*. Mark the words of inspiration: "His countenance was like the countenance of an angel of God, *very terrible*," or glorious to look upon, which could not have been said of a mere man: and that he went up in the flame of the sacrifice, toward the heavens, proves beyond all contradiction that this angel was not a mortal man; as the thing could not possibly have been performed by the natural ability of any one of the race.

We have now a most interesting account to give, as much so perhaps as any in the whole Scriptures, by which not only the existence of supernatural angels is corroborated, but the doctrine of a variety of *orders* among the angelic hosts proven, as before attempted to be done, as well also as the existence of *evil* angels, and their respective influence on the minds of men.

See Daniel, chap. x. in the course of which we read, that the prophet stood by the river Hidekel, or as it is *now* termed the Arazares. He saw a glorious being who appeared to be clothed "in linen, and his loins girded with fine gold of Uphaz, (or of Ophir) his body also was like the beryl, (a pellucid gem of a blueish-green color) and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice *of a multitude*." With this angel Daniel conversed respecting *many things* which were to come to pass in after ages; wonder-

fully describing the rise and fall of various great empires, and of the care himself and Michael the archangel had over the destinies of the Jews. He told him also that from the day Daniel set his heart to understand and to chasten himself, (not by flagellations with a whip, &c. as some fanatics or deceivers have done,) before God, that he had desired to come to him, and to instruct him in a knowledge of future events; but that the *prince* of the kingdom of *Persia*, withstood him from doing so, *one and twenty days;* but lo *Michael*, *one* of the *chief* princes, came to help him.

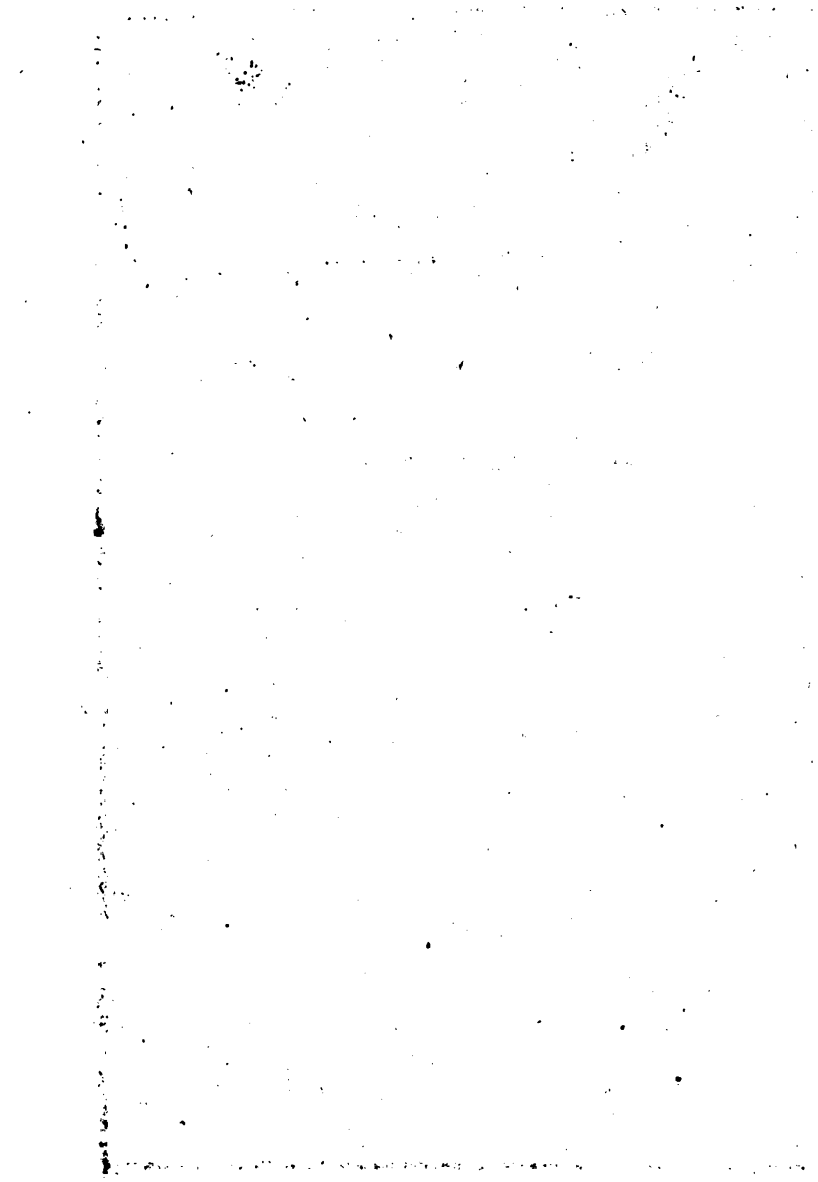
We wish to notice in particular in this place *one* expression, as pertinent to the idea of different orders of angels, and this is it—"lo Michael, *one* of the chief princes came to help me." By which we understand that as Michael was *one* of those chief princes among the angelic orders, that there are also *other* princes, or it could not have been said with propriety that he was *one* of them. From which account it appears that we here ascertain certainly *three* different orders of being; first, the glorious angel, who is particularly described above, and who conversed with Daniel: and second, Michael the archangel, who came to help him against the prince of Persia, an evil angel, who opposed the interests of the Jews in the mind of Cyrus: and another angel who is denominated the prince of Grecia, who was to come as soon as this glorious angel, who had communed with Daniel, had gone forth from him.

But *why* did this *evil* angel, called the prince of *Persia*, oppose himself to those other angels, who were favorable to the interests of the Jews? (For this was the case; as appears by the statement of the angel who had conversed with Daniel, who said to him, at last, when he had caused him to know, and to understand fully, *why* he had visited him, that he would *then* return to *fight* with this prince of Persia,) because it is likely he knew that if the Jewish nations could by any means be prevented rebuilding their ruined city walls and temple, and restoring their religion, with all its typical observances and moral influence, which had ceased during their captivity at Babylon; that this people with their religion, would be entirely lost among the pagan nations. By this means, he hoped to prevent the coming of the Messiah into the world; and therefore fought against all impressions made on the mind of Cyrus, the monarch of the Persians, by *Michael*, *Gabriel* and other spiritual beings, who favored the Jews in the holy enterprise. And this is what is meant, when it is said that the prince of the kingdom of Persia withstood the glorious angel one and twenty days, which was exactly the number of days which Daniel prayed and chastened himself—and what was also meant by his saying, "and now will I return to fight with the prince of Persia." It will not do to say, in order to get rid of the *being* of those spirits, that this *prince* of *Persia*

was *Cyrus*, because he was then favorable to the restoration of the Jews and their religion, and had given orders exceedingly strict and broad, about the rebuilding of the walls of the city, temple, &c. This glorious angel therefore, who said he would return from Daniel to fight with the prince of Persia, was a spirit, and meant that he would go and counteract the impressions of this *evil spirit* on the mind of Cyrus and his people, lest the Jews and their works should be defeated. (*See the Plate.*) Can this account mean anything else? if it does, we do not perceive it.

But who was this Michael, called *one* of the chief princes, who aided the glorious angel in his labors for the Jews; was he of earth, a mere man, or of heaven, a spiritual being? St. Jude settles this question, who says, "Michael the *arch angel;* who contended with the *devil* about the *body* of Moses," which shows him to have been a supernatural being or he could not have thus contended in an unseen manner; for if Michael and this being called the devil, were mere men, and contended respecting what should be done with the body of that great Jewish legislator; the Jews would have known this, and the place of his burial would have been known also, which the Scripture says, is unknown, and that the Lord buried him. See Deut. xxxiv. 5, 6. John the Revelator, corroborates St. Jude in this thing. See chapter xii. 7, who speaks of him (Michael) as being at the head of those angels who *kept* their *first* estate; who stood fast during their probation, or trial: and that he, with his angels fought against the dragon and his angels, even in heaven: who were cast out; of which we shall more fully treat, by and by.

But in Hebrews, ii. 6, 7, there is an account, which places this subject beyond controversy, as both the *natures* of men and angels are there distinguished, and spoken of, allowing one to be superior to the other; as follows: "What is man that thou art mindful of him? or the Son of man, that thou visiteth him? Thou madest him a little *lower* than the *angels:* thou crownedst him with glory and honor, and didst set him over the works of thy hands." The term *man*, as above used, stands for the whole *species*. But if the beings, called angels—mentioned in the passage—are said to be *above* the race of man—which is implied, when it is said that "man was made a *little lower* than the angels,"—then the two kinds of beings are distinct from each other, in their very *natures;* so that the opinion as held by many Universalists,—namely: that the term *angels*, as used in the Scriptures, is always restricted to, and signifies *men*, messengers of men, and no more: falls to the ground, from the force of that *one* passage in Hebrews, while it is corroborated by many others, and the whole sense of the whole Bible, on that subject. The words of Christ himself prove this doctrine, beyond all possible contradiction. See Matthew xxvi. 53, where the account *of his* apprehension in the garden of Gethsemane is given:



who when the Jews as guided by Judas came rushing upon him. Peter would have defended him with a sword, when he said, that he could pray to his father and he would send him *more* than twelve legions of angels to defend him from the Jews and all his enemies.

Now how many in number would twelve legions amount to? This is answered by ascertaining what was meant by *one* legion. The term legion was a word signifying 6000 soldiers in the Roman armies at that time. This number multiplied by twelve amounts to *seventy-two* thousands. Now if the Universalist interpretation of the word *angel* is to be relied on, as restricted by them to answer *their* purpose, who say that it signifies nothing more than men who are *messengers* either of God, kings, or assemblies of men—then it follows that at that very time, Christ could have commanded an army of at least seventy two thousand men from among the multitude of the Jews, Romans, and other people then in Judea, which would at once argue him a great *military* captain, and standing at the head of an immense banditti in the very heart of the country. This would contradict his own words in another place; see John xviii. 36. "Jesus answered, my kingdom is not of *this world;* if my kingdom were of this world, then would my servants *fight*, that I should not be delivered to the Jews."

But if the word is restricted wholly to ministers of religion, as Universalists generally contend, then it follows that Christ told a lie; for at that very time all the Jewish ministers of their religion, together with the very few of the *Christian* system, did not amount to one fourth part of that number. But if it be still restricted to ministers of the *Christian* system, as then but just commenced; then the words *more than twelve legions*, are almost without any meaning at all, or a lie is told of the most ridiculous character—even exceeding the tales of the Arabian Nights; as it is impossible to make out over one hundred and fifty one, including both seventies—companies of disciples sent out by the Saviour, together with the eleven who were always with him.

It appears therefore that the twelve legions of angels alluded to by the Saviour, were *not men* of the earth, but were of the hosts of heaven, altogether of a supernatural character, not belonging to the earth.

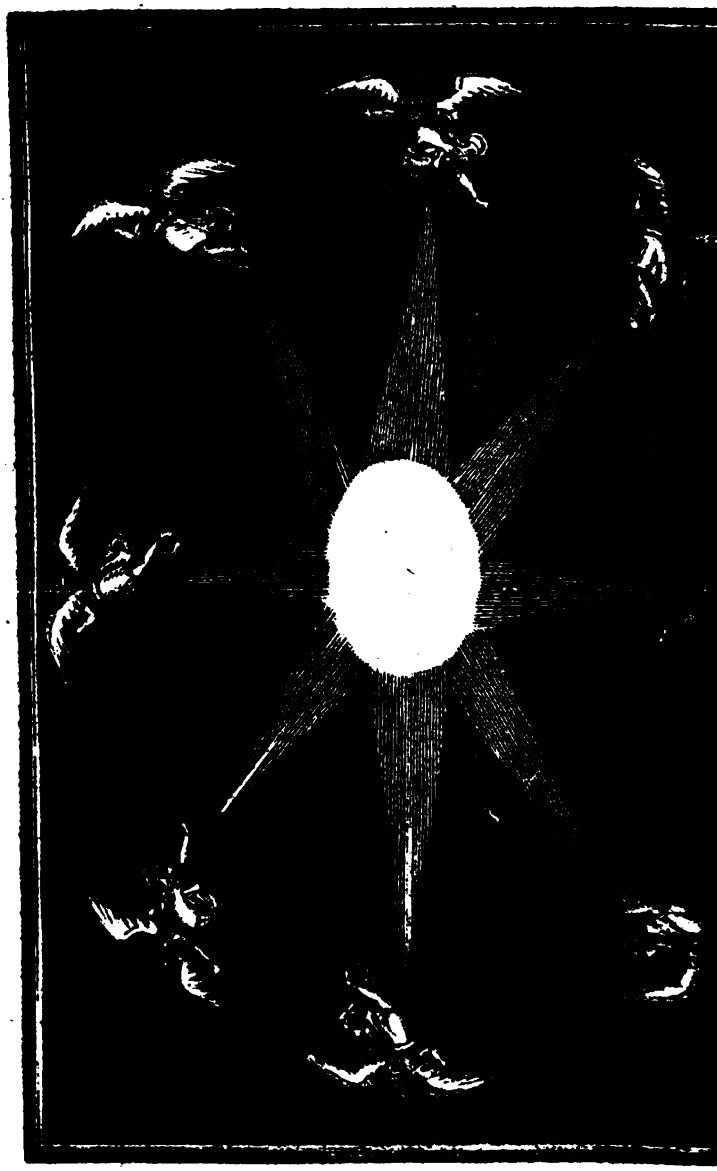
But now, if the reader believes that we have in the preceding pages, on this subject, established—*first:* that *angels*—such as we have given an account of—were *spirits* of a supernatural description; and—*second:* that their numbers are innumerable; and—*third:* were created in various orders, or degrees of intellectual difference; we are now prepared to investigate more immediately the origin of sin and *cause* of the being of *Satan* and his subordinate *devils*, or fallen angels.

*Accounts of the Voyages of the first Angels far into Space before any thing was created but themselves, and the Mode of their Trial, Nature of Mind, &c.*

In pursuance therefore of the above subject, we will remind the reader that some twenty pages above, we have supposed that the first angelic beings were left in their incipient state, to conjecture about the mystery of their being; and that various and conflicting opinions on that subject, must have arisen among them: and however greatly any number of them may have excelled their fellows in their powers of mind, yet that circumstance gave no advantage in penetrating this mystery, because as yet there had been no *clue*, no *revelation* on the subject afforded them.

But in proportion, it may be supposed, to the amount of intellectual subtilty possessed by any finite unfallen being, there is always manifested a corresponding activity in the business of research, in relation to such matters as occupy their powers; on which account there can be but little doubt, that after all was known, that could be known in their congregated condition, in heaven; that they instituted among themselves a systematic mode of exploring other tracts of space, than the one immediately comprehending their location. But whither could they go? to what region could these primeval troops direct their course? as on all hands, and in every point of heaven's compass, darkness reigned in the awful distance. There was no light, *blackness* deep and wide as immensity itself, reigned through boundless space. There were no sounds, no voice of any creature had broken the hitherto eternal silence. There was no *heat*, nor *cold*, *wet* nor *dry*, all was a boundless, blank eternity. There were no suns nor moons, stars nor constellations, no winds moving through empty space, no light had shed a ray on the interminable vacuum, except that of the home of the angels, where they then were, which was light itself. There was no ocean's roar, no tide waters rocked as now, in the hollow of the seas, the cradle of the floods; no billows dashing against mountains, nor on the sands and stony shores of continents; no rivers, nor streams, nor fountains of waters; no forests, herbage, fishes, fowls, nor animal life of any kind, all was void, deep and fathomless nonentity.

But notwithstanding this, and though no rumor of distant regions had reached their ear; yet, in bands and cohorts, they became resolved to navigate this ocean in straight lines, starting out from their heaven as their centre, and continuing their respective courses, till they should wish to return; when observing the same rule, it could but bring them back to the same point, *and prevent their* being forever lost in the wastes of boundless



space. Heaven's inhabitants now having arranged themselves, such as were of the number of the adventurers, soared aloft, for every point of the compass from that *first centre*, was *up*, though opposite directions were pursued, they were nevertheless perpendicular ones. (*See the plate.*)

This is shown, by supposing ourselves on the *sun*, which is the centre of *our* planetary system; any direction from the sun is a perpendicular direction, as the sun by necessity is the *lowest* point in the solar system. Heaven, therefore, if in the centre of the vast and increasing universe of God, is also the *lowest* point (relatively speaking) in wide creation; from which it follows that any direction therefrom is a *perpendicular* direction. Although in this sense, heaven is the lowest point in the universe; yet in moral excellence it is the highest, for it is God's throne—location, or mere position, adds no excellence to any being or place, it is moral character that does this. On this account it is, that God is said to look *down* from heaven upon the works of his hands.

It was impossible for those voyaging angels to arrange how long should be their journey, as there then existed no rule by which *time* or distance could be measured; as *day* and night, arising from the revolutions of globes, and systems of matter, did not then exist, as signs and guides in this respect. Eternity had not yet erected her time piece, by which she is cut up into ages, periods, years, months, weeks, days, hours, minutes and seconds; their own *feelings*, as to the *time* of return, was their only guide. Now heaven was bereft in part, of its people, as the journeying millions shot off in all directions of heaven's compass, like flashes of fire from a *nucleus* of light, in search of they knew not what, as they could form no idea of *things*, or of *beings*, of which they had not heard or seen; yet their *spirit* of activity may be supposed *thus* to have exerted itself. But how far these exploring angels penetrated the heights of boundless space, none can tell; yet perhaps even further than where now exists the utmost bounds of creation; where the outermost circles of systems of worlds look off into the yet boundless and yet unexplored abyss of eternity, save by *omniscence* itself; but without having made *one* discovery, except that there was no end to nonentity, which was the universal report, on the return of each cohort, shouting as they descended, there is *nothing*, *nothing*, beside themselves and this our place of dwelling.

But on account of this void condition of space, are we to suppose the angels were in the least unhappy, or discontented? not at all; for this one reason: it is not possible that a thought of the existence of what is now called matter, as distinguished by tangibility, could have entered their minds, nor ever would have done so, had not he who created them, at such times as seemed good to himself, have created also the universe, consisting of

matter, variously modified and mingled with spirit, and furnishing occupancy and ground of improvement, to intellectual beings. Is it possible for the most cultivated of the race of man, to think of, or to invent, any substance different from what he has seen, heard of, and known to exist, or to add a single *first* principle to the great machine of nature, that could be of any use; as is density, divisibility, gravity or attraction, repulsion, color, heat, cold, wet, dry, light, darkness, sensation, nutrition, sound, &c.? it is impossible; we can conceive of no possible useful addition of any first principle. Neither could the angels have done this, more than to have been creators; they were not capable of invention to any such extent as to be able to make improvements on their *own* nature; and never could have had any further ideas of any thing beside their own condition, and their associate circumstances, had not the Divine Being have produced a tangible state of things, and presented it to them, which, when done, was a revelation, known and read of all.

Man knows nothing, absolutely nothing, in and of himself; he cannot *originate* one single idea without *help*, without a revelation of *some* kind as a starting point. What, therefore, is the mind of man? we cannot tell; yet we may say it is a *being*, a creation of something, capable of improvement almost to infinity, yet, without *knowledge*, or even thought, till revelation comes to its rescue, and one species of revelation is *nature* as now developed, with all its first principles. That instant the mind shoots off with amazing velocity, in its course of improvement, outstripping even the winds and the lightnings, in its pursuits of knoweldge, bounded only by boundless existence. That such is the vague and blank character of *mind* in the *abstract*, before it feels the genial rays of revelation, is shown from the history of the late mysterious German boy *Casper Hauser;* who it seems, for reasons yet unknown, was shut up in a place so small as not to allow him even from infancy to the age of about sixteen years, room to stand up in, but always sitting flat on the floor, with his legs extended out before him. During that whole time he had never seen light, either of the sun nor any other kind, nor heard the voice of man, nor seen his shape, nor the shape of anything else, till a little before his release from prison. On his first being ushered into light, and left to his own way, he seemed to *hear*, without knowing what it was, to *see*, without perceiving or knowing it was sight, and to move his feet and limbs, without knowing their use—although so old—nor ever could have known, had he not been released from captivity. His language consisted only of tears, and moans, and strange inward sounds, though soon after his release from prison he seemed to have invented two words, which rushed out spontaneously. For man, the word *Bua*, whether to male or female, old or young, was indiscriminately applied; for all other things, whether applied to animals,

trees, the clouds, or whatever struck his attention, the word *Roff*, was used. After he had received in part an education, he could not recollect anything of himself, except that after waking from sleep, there was always bread and water by his side; articles which he afterwards learned to distinguish by those names. But to prove that his mind was *totally* vacant, and without any ideas, and would always have remained thus, if he had not been released; it is said of him that he never *dreamed* anything, till after his enlargement and acquaintance with *things*. For a particular account in detail of this singular affair, and of the death of the lad, see *Penny Magazine, part* 23, *No.* 118, 1834.

Such is the mind of man, till the light of *circumstances* and association is poured upon it, when it rouses into strength and activity, seizes upon surrounding circumstances, with all its perception, which progress on from sight, touch and taste, to *comparison*, and from thence to knowledge and understanding; displayed in arrangement without end. In some such predicament, we may suppose, the angels were created, and that the greatness of their minds, over and above what man is found to possess, did not consist at first, so much in a *knowledge* of a multitude of things, as in their *capability* to receive, to improve, to understand, and to enjoy more abundantly, when the Creator should call their capacities into a more spacious field of labor, and investigation. On which account, it is said in Scripture, that the angels *excel* in *strength;* which strength, we understand to be wholly of an intellectual description. And that man was made a little *lower* than the angels—that is: with less power of mental and moral improvement—in *this* state of things; while the angels were created higher in that respect, in their first outset of existence, inculcates the same opinion.

We may therefore call this state of the angels—before the Creator revealed himself to them, either by *appearance* or by works—their *incipient*, or commencing condition, and preceded the beginning of their state of trial, or probation. A state of trial, or probation, was not instituted toward Adam, except by *revealed law:* so as to mark out, and require the observance, and obedience to such law. Had our first parents have been left without a revealed law, with its penalty, they never could have passed through a probationary state, and consequently could never have been either praise or blame worthy, nor been placed in a situation in which they could have evinced, by any act whatever, the native condition of their spirits: but would have been left in an *indifferent*, *insipid*, and *irresponsible* state of being—forever precluded from opportunity of improvement, above any other animal of the globe, whose laws of appetite are mere instinct.

But as it respects those first spirits, we believe it was somewhat different; and that they were introduced to a knowledge of the important fact of the *possession* of moral free agency, and that

they had original power and ability to choose good or evil, without any intimation of *penalties*—as was man's case. The simple requirement of love and obedience toward the Creator, without naming penalties, was doubtless sufficient, and as much as could have been consistent in their case: because of their superior intellectual state *above* that of Adam and Eve. On this account therefore, it would have been proper, and doubtless was the fact, for the Divine Being to have kept them in ignorance of the consequences of delinquency, or of failure, so that their obedience should proceed solely from pure principle and *love*—*free* unassisted *love*, unmixed with *dread*, or allusion to penalties, or any such thing.

Had the angels, who kept not their first estate, have known that to sin, or to become opposed to the commands of Him who claimed to be their Creator, would inevitably plunge them into irretrievable damnation—which damnation would consist in the change and entire obliteration of their characters, as virtuous and holy beings: as well as added thereto, there should follow a ceaseless state of penal tormenting suffering—they never would have sinned from pure selfishness. On such a base as this, we may easily perceive, that holiness and true virtue, could not subsist; as that which they would have done under such circumstances, would have been far enough from being the result of pure principle and love to God, or love of righteousness, for righteousness sake—but of selfishness.

But before it could have been possible for them to have begun to form their characters, it was necessary for them to receive law from a competent source; but that law must have been without a promise of reward, or threat of punishment: so that a *free* and *perfect* exhibition of what they would do, as the creatures of God, might appear as well to themselves, as to the Divine Being. This course would greatly enhance their happiness, when they should come to know how dreadful a thing it is to sin against God: as their reflections would be, that they had acted from pure principle, unbiased by promise of reward, or threat of punishment.

But in Adam's case it was not improper, nor inconsistent to make the law of obedience, in relation to *penalty* and reward; because *his* grade of intellectual being, was of a lower order than the angels, that it might exert its influence on his mind, by producing fear. He was therefore placed in the neighborhood of solicitude to obey, not only from a desire to please God, in his love of virtue from pure principle, but also to avoid death—the amount and nature of which, he no doubt well understood—or it could have been of no force or influence on his mind, nor that of his companion: and of course of no moral use. Under such *a view of* the case, it is natural to enquire—how is it that the *angels cannot* be supposed to have been under a law which

threatened punishment and promised rewards, without incurring to themselves, the character of acting on selfish principles: while at the same time we argue that Adam and Eve could act under such a law, and yet go clear of this charge? The solution consists simply in the difference between the *natures* and moral abilities of the two sorts of beings; so that it was an equal administration in God to make this difference; and yet the actions of each go clear of the baleful charge of unrighteous selfishness; as *pure* obedience, after all, under both conditions, was all that was required.

But if the position still appears paradoxical, we will illustrate it by the following simile:—A child obeys its father when it is commanded and enforced by threat or promise; as without such command, it knows not what to do. But a man being higher in intellectual improvement, will obey from his own knowledge of what his father wishes to have done, without this threat and promise; both having the character of unalienated children—so in the case of Adam and the angels.

In relation to the angels, it appears to us of momentous propriety that they should have been left awhile purely to themselves, without any *law*, or any knowledge of a Creator, as that from *such* a condition, a preparation to receive law, and command, could be produced, which would arise from the various conclusions on any and all subjects within the reach of their condition, yet without sin: as to disagree, sentimentally and virtuously, implies no moral or depraved defect in their being, or constitution of spirit. But the Divine Being intended soon to reveal himself, and to give them a standard of action, as a guide to their various and exalted powers, by claiming to himself supreme authority and direction.

Can it be supposed that the Divine Being could not have consistently withheld a knowledge of his own being from those first spirits, as long as to him might have seemed good; by what argument does it appear, that of *necessity* he must *immediately* be known to beings which he has or may create? None that we know of. If angels and men may know more and more of the Divine Being, the longer they exist, it follows that at first they must have known nothing at all, as there must have been a commencement of such knowledge, and previous to that commencement, were it but a moment, yet even a moment is a *time*, and gains the point, as a principle at least, of a condition which preceded the knowledge of law, by a direct revelation.

But it is said by some, that in the case of Adam there was a *law*, in his very nature, written on his heart, that *required* him to love God, and that this *law preceded* the *law* of trial, respecting the forbidden tree. Had this been true, this law must have been inactive and without application, until it was known to Adam that *there was a God to love*, who, when he knew, he

loved, from the very nature of himself; not being then depraved as are his descendants at the present time, and are the natural enemies of God.

But we disallow such a circumstance to be a law at all, otherwise than the nature of anything which has been created, whether spirits or animals, or mere matter, may be said to *consist* after *some* mode, and that the *mode* of their consistency is the law of their natures. Were this so, there were no freedom of action, deviation from rectitude, in this way, is made impossible, as *nature*, or nature's principles, as produced by the Divine Power cannot and never did err. When we speak of anything which has been created, whether it is spirit or matter, it is common to conceive that it consist after *some* fashion or manner; but is it right to say that its fashion, or manner of consistency, is a *law*? By no means, as all that can be properly said on the subject is that *so* and *so* is its *nature* and not its *law*.

Though Adam and Eve, as well as angels, were created pure and good by the Divine Being, yet this cannot prove that such a circumstance shows them to have instantly, or as it were by intuition, known God, any more than any thing else could know and admire its Creator by intuition.

Law forever supposes the possibility of *violation;* but fixed principles in nature never go astray, because they have no freedom of the kind, and cannot err, and are not therefore subject to *moral* law. If it be said the *law* was written on the heart of Adam and of angels at first, to love God, yet this does not prove that they instantly *knew* him; but it proves they were *capacitated* to love him so soon as they should *know* him; and how could they *know* him till he revealed or manifested himself in *some* manner or other as should please him. We therefore perceive no inconsistency in supposing that the angels were at first left awhile without *revealed* law, as well as Adam and Eve, who were certainly thus dealt with; for he did not receive the law till some time after his creation; not till Eve was created and both of them shown how to till and dress the garden: when, or soon thereafter, the law of Paradise was given them. On account of this delay, we are sure that Adam knew nothing either of God or his law till sometime after his creation; during which time, his thoughts and the thoughts of Eve, were occupied with themselves and the objects which were presented to their senses, as it was not possible that *their* thoughts could extend to any thing further till a further revelation should be given them.

Such a procedure on the part of God, placed him in a consistent position to give law to the angels, (as well as to Adam and Eve,) and to receive their fealty and love, bringing all their various powers into an agreement with each other, and directing *their energies* toward himself, the centre of all moral happiness. *It is announced of the* Son of God, who was the creator of angels,

in the New Testament, that he is "meek and lowly in heart," on which account, to *us*, there appears an exceeding beauty and agreement with *such* a disposition of mind, shown in withholding from the angels a knowledge of his existence, till such time as he should propose himself to them; but in such a way and manner as should not *astound* them with the majesty of his glory, and at the same time give evidence in a degree of the *right* of his claim, as being God over all; *inviting*, not compelling their love, obedience and adoration. To us it appears a material point in the divine government, that he should not *astound* his subjects on trial, with an *overwhelming* amount of evidence in relation to any thing he may, or *has* required their acknowledgment of; but rather to give that *quantum* of evidence to their consideration which shall exactly harmonise with their degree of intelligence, liberty and free agency. Otherwise than this, there could be no trial, no probation, no matter of choice, whether they would accede or not; free agency would be out of the question, as no room, under *such* circumstances, could be found for its exercise, as the whole influence of such a procedure would be absolute *compulsion*.

To illustrate this conclusion, we will suppose that at the time of our Saviour's advent among men, there had accompanied him at his birth myriads of the angels of heaven, who should have *visibly* encamped round about the city of Jerusalem, holding continual and intimate intercourse with all the citizens during the whole period of his sojourn among the Jews, who should have continually declared, this is your *Messiah*, this is he who was to come—the Messiah foretold by Moses and all the prophets—this is the seed of the woman who is to bruise the serpent's head—the Son of the Living God—the Messiah of your expectation. Under *such* a state of evidence in relation to the identity of the Messiah, it could not be said that they had *believed* freely, and of their own minds, by comparing Scripture with his works and claims, and *thus* arrive at the conclusion, and *thus* constitute true faith. Would not such a course have been in the highest degree *compulsory*; so that the free exercise of free agency, in its untramelled purity, on that subject, would have been impossible. Had our Lord compelled by such a course, as above described, or by any other irrisistible way, mankind to believe in him, would it have been consistent with man's free agency? if so it would have been done. But as it was not consistent, it was not done. The mode of God's government, it seems, cannot admit of such a procedure, as it would at once neutralise the highest and most beautiful trait of the natures of both men and angels, which is their free agency, the very trait which distinguishes them from all the other works of God, and furnishes intellectual moral existence with *all* its value. Without this, both men and angels *would be but mental* machines without mental liberty,

going round and round, exactly as acted upon, having no self-determining power; not choosing or refusing any thing of themselves, and would demonstrate that the Divine Being is the only free mental actor in the universe. If such were the case, however great the errors of any of his creatures might be, such errors could not be treated as *sin;* as their acts, their thoughts, and even their *designs*, and the *spirit* in which they performed them, would owe their origin, operations and strength to God, on account of the lack of *free agency*. On such a hypothesis the system of Christianity is not called for, as there can be nothing to be redeemed, unless we go about to show that He who acts upon all actors irresistibly, has *so* acted upon our race, that the results are ruinous and need repair, which idea is monstrous and absurd.

But this is not the case, this *cannot* be; free agency *does exist* in the minds of men and angels, and is the *most* beautiful trait of the operations of the Divine Hand that we are acquainted with; which beautiful trait he regards with the most consummate delicacy, as he will not, and does not force it; which if he did would at once nullify and render void the operation of his own creative wisdom as shown in the constitution of the very representatives of his own intellectual image, that of men and angels. Here then the awful secret, if secret it may be called, is announced *why* men and *some* angels have fallen from their first estate; which indeed appears impossible even for the Divine Being to have prevented, without his having first taken away and destroyed this amazing power. If this had been done, it would have been the same as to uncreate in part, the *most* glorious of the operations of the hand of the Divine Being, and would have been confusion, which cannot be admitted. Here, in our estimation, turns the grand point of human or angelic accountability as it would appear to be beyond the *consistent* power, even of the Deity, to *compel* any of his intellectual creatures to the observance of himself or laws; as compulsion, in *this* department of his works, that of intellect, is not to be controlled by any cause whatever, whether by direct power, object, or any thing else; were it not so, sin among men, could not take place any more than among the cattle of the mountains. And because Universalists do not believe in man's *absolute* free agency, is their reason for denying the existence of absolute moral evil or sin, and contend that sin is merely a relative evil, existing only between man and man, and upon the *whole* is for the best.

May it not therefore be said, free agency is a dangerous qualification; if so, we can only reply, that without it there can be neither men nor angels, as this qualification is essential to their *very being* as rational creatures; without it there could be no divine moral government, adapted as now to the powers of free *agents, the* whole universe of rational *conscious* existences would *be but a splendid* machine, not a whit however, *more* splendid

or *more* to be admired than any and all the other grades of animated nature. Without it, the whole system of accountability, as taught by Christianity, falls to the ground; vice *as* vice, and virtue *as* virtue are extinct; even the *idea* of a God, as the governor of intellectual beings, seems not called for, and if not called for, goes far in support of the most horrid of all ideas, which is Atheism.

That the whole moral and natural universe of God, and his administration of law, or government over them, is but a great and multiform machine, which never has, nor never can move wrong, and that all and singular, from the greatest to the smallest transaction, whether it is the *efforts* of the most exalted mind, which God has made, or the accidental *movement* of the least particle of matter in creation; is comprehended in the movements of this machine: is believed and contended for by the most refined and best instructed Universalists of the age. If this were true, we do not wonder that they have come to the conclusion that there is not in existence, nor ever can be *absolute* moral evil, or sin. Hence they teach that *sin*, *relatively* so called, is not upon the whole, a moral evil, but a *good:* and was so intended by the Creator. On this view they deny the fall of man—as held by the orthodox sects; and of necessity, they also deny an *expiatory* atonement, made toward God in the death of Jesus Christ, for the sins of the world; upon the heels of which, spiritual regeneration, by them is taught to be of no importance, or a matter of mere fancy. Were this the true state of the case, we cannot perceive how sin exists at all; as that which is *best* upon the *whole*, is also *best* in all its parts: and he who teaches that *sin* exists under *such* circumstances, publishes a libel on the operation of God's great machine—destroys the possibility of free agency, or of human responsibility, either to God, or to one another. For if whatever we *do* or *think*, is but the moving on of this great machine—as God has designed—then who is he that has erred since the world began, in thought, word, or deed. Though men behave never so absurdly, and abominably toward each other, yet this is known of God, as the very thing he wished should be effected by his machine, with a view to the good of the great whole; where then is there room to find fault, or for the existence of relative sin, or moral evil? we declare without fear of being refuted—that there is *none;* as the whole operation of universal nature, both in physics and morals, is resolved into the horrid idea of *fate*: which destroys the idea of a God governing a universe of intellectual beings, according to *character;* and would be equally well governed, without any God at all; as fate cannot err, having in its nature no optional powers whatever. There is nothing in existence which has been created, that may not be said to be an *agent:* and is either a *free* agent, or a *machine* agent. *All matter,* belongs to the class which may be

denominated, *machine* agents;—*all spirits*, which are intellectual and rational, belong to the class of *free* agents. But it is impossible to constitute a *free* rational agent, so as to empower it to do morally right, without the accompanying qualification of a power to do morally wrong; and one is as free as the other; otherwise the thing itself cannot be. The idea of intellectual free agency, cannot be separated from the idea of *reason* and *will;* powers which agree together, in making out a *free* agent: but are not required in making out a *machine* agent.

To deny therefore, that there is any such qualification belonging to men or angels, as free agency—which is the power of choice between objects—is to say that the Divine Being cannot, or has not ascended in the exercise of his power and wisdom, above the production of mere brutes, which are not capable of moral good or evil, and shamefully retrenches the unlimited ability of God, in the consistent exercise of his power. It is well written by the *Rev. Timothy Merritt*, in his *Strictures* on *Hosea Ballou's* "*Treatise on Atonement*,"—that "mankind could not be accountable for their volitions and actions, if they were not *free;* for if their *actions* are not free, they are not their own, but *His*, whose *will* influences and determines them. Nor will that account of the freedom of the will, which *Ballou*, and some others give, mend the matter; who teach that *all* our liberty consists in being *free* to choose what is *most* agreeable to us.

But on this supposition, the unregenerated sinner *would* choose, that is, *would* be *impelled* on in a course of disobedience by his evil propensities, without having it in his power to make the *least* resistance, or to abstain from one sinful action. In this case therefore, he would have no liberty, he would be under an absolute necessity of choosing and acting as he does. Such an one might be the object of *pity*, as the most unfortunate creature in the world; but surely he could not be blamed in any sense. This would take away all the turpitude of sin, from the sinner, and fix it on *Him* whose *will*, however remotely, governs all the creature's volitions and actions.

The curious notion of Ballou, and of some others, on human moral liberty, which is, that men are free only to choose that which is most agreeable to them, may be illustrated by the following similie: a fish is *free* to swim in the water, as it cannot do so in any other way; it is *free* to *stay* in the water, because it cannot very well get out. A tree grows with its top towards the zenith, instead of its roots, because it is impossible for it to grow in any other way. Now this is a wonderful picture of human liberty, as held by Universalists; yet it is a *true* picture, if men cannot do that only which is *most* agreeable to them.

But says the objector, I still contend that no human soul can *choose that* which it does not choose. Well suppose he cant

*choose* that which he does not choose, yet you cannot deny but he may *do* that which he does not *choose* to do, and that men do often, in virtue of this power, many things which are not according to their best interests, and of course contrary to their most rational choice. Now the whole course of a sinful world, is a course of *mental perversion;* in which all sinful actions are not according to man's best rational choice: yet they *do* many things contrary to their better reason, or better choice; but were they not *free agents*, men could never do *this*, as the *highest* reason for an act of any kind, would always preponderate in favor of its being done, and would inevitably secure its performance. But free agency secures the *power* of doing that which men do not choose, as well as that which they do: or free agency does not exist at all.

The notion of being only able to choose that which seems most agreeable—as Universalists believe—puts the *cause* of such choice in the thing *chosen;* which thing, is therefore, the agent, the *acting* agent; while the person having the mind, is passively compelled to *accept:* and destroys all idea of human liberty, or ability of choice, in the receiver; and is no more an agent in the matter, than a tree is an agent when it is the mark for the bullet of the shooter. There *is* a power in man, by which he *can* do that which he does not choose to do, both *negatively and affirmatively.* All that class of actions which men perform, that are contrary and disagreeable to the *senses*, are proofs that he does often act contrary to that which appears most agreeable. Self-murder, for instance, a crime the most abhorent to sensation and reason, is often committed; though the love of life is the strongest passion of animal existence: and can never be perpetrated from choice—*based* on the expectation of an immediate or remote benefit, except in one or two cases, and these are: when a person who is sick of life, and believes in the immediate annihilation of his mind, or in an immediate transition of that mind to a happy state with God in eternity, as do the Universalists; either of whom *might* commit in such cases even self-murder, as all reason why they should not, is taken away: and the only reason why suicides do not prevail among that people, when in trouble, is because they do not in the most *unbounded* sense of the word *trust* to that belief, or else, because they are in no hurry to exchange the pleasures of *sin* and animal happiness for the company of God and the joys of heaven.

It is of no importance for the Universalists to resist this conclusion, from a pretended submission to *evil*, on account of its being probably the best on the great whole, according to their belief; as there is no man of such mighty moral patriotic feelings, who will sacrifice his own immediate happiness for such a reason, when he knows it is within his own power to relieve himself by

suicide, and enter into happiness—or at least into a state of insensibility. It is of no avail to insist that it is contrary to the will of God, the order of nature, or to the natural sensations, for one to lay violent hands upon his own life and destroy it; for Universalists hold, that every volition of man is required by the Divine Being—and that we act from *necessity*. To endure evil, therefore, has no virtue in it; for if, in *any way*, we can relieve ourselves, it is our *duty* to do so—and if we cannot relieve ourselves, but are *compelled* to endure it, where is the virtue of patience? Would Job have done a foolish act, if he had killed himself, in the midst of his sorrows, instead of enduring? we think not; except such an act would have prejudiced his happiness after death; and we do not hesitate to say that he would have done so, had he been a Universalist; as that course which promises the *greatest* and most immediate happiness, must of necessity, according to Ballou, who holds that men act from the greatest motive, have produced such an end to Job. But Job knowing full well, that if he should kill himself, he would secure his own misery in another world; for he was not ignorant that a murderer hath not eternal life abiding in him. Had he believed as Universalists believe, that the resurrection, after the soul and body had bleached in the earth many ages, would bring him up again, in a state of purity and holiness; would he not have killed himself, rather than to live a few short days, even though he could have foreknown the prosperity which afterwards smiled upon the residue of his years? We think he would—as no possible evil could have befel him, had he taken such a course; while an immediate relief from a state of the most horrid sufferings, would have ensued; if the Universalist opinion about the immunities of the resurrection is true, and that there is no suffering on account of sin to the wicked after this life, then he may have put an end to his days with impunity; while no principle in morals could condemn him for having so done.

Men have power to do acts when *not* necessitated, which promise no immediate nor remote pleasure, but the contrary, with augmenting evil influence and perpetuity. Who can deny but a man can do as much by *will* as he can by *accident*. By accident, a man may set on fire the treasures of his only and best friend; and is it *impossible* for him to do so, even if he does not desire it? does the circumstance of his want of desire to do so great a mischief, deprive him of the *ability*? we imagine not, *for virtue consists* in the *right* use of a *power* to *do wrong*. If not, then has man no power to do either right or wrong, by virtue of an inward or inherent ability, but only as he is acted on by surrounding circumstances; and is thus impelled one way or the *other*, as is mere matter by a concussion with mere matter. This, *were it true, is* a noble view of the noblest work of God, the crea-

tion *of mind*, which view, however, is the true child and offspring of *fatalism*, and a consequence of Universalism, as it regards human agency. On this plan, it can never be said, that men *resist* temptation; for if at any time they do not comply with solicitations to do evil, all that can be conceived, as a reason why not, is that the temptation did not tempt *strong* enough, and is *no* evidence of virtue in him who imagined that he had resisted, as *force* in the attractor was wanting, and found insufficient. If *such* were the situation of the mind of human society, it were impossible to adapt law for its government; and far more impossible with any show of justice to attach penalties for the breach of law, as the penalties, as well as the law, should be addressed by statute to the *temptors*, and not the *tempted*. On this ground it is the horse which is stolen, that is to be punished *for* tempting and exerting so strong an influence on the poor passive thief, and thus of all other crimes men are tempted to do. If this exchange between the tempted and temptor could but take place, it were a fine affair, as man would find himself free from guilt, depravity, and *all* the consequences of sin, from self murder, down to the mere flit of an evil thought through the mind of the most simple and ignorant.

But such a notion is base trifling with the height of human intellect and human responsibility, as well as with God, for man *has a power* to do evil, and to sin, not only relatively, as against his fellow, but also against God in the abstract, inasmuch as all sin has its *root* in the mind, (or no where) ere it is carried out into action, with all its wide spread ruin, as known in the world.

Man can sin in some cases against God, according to the Scriptures; which sins are not against our fellow. This is taught by the Saviour, when he said to the Jews, that if a man did but *look* on a woman to lust after her, that he committed already adultery in his *heart*. Here is a sin which is not relative, as it is unknown, except to the sinner and the Creator, and affects no being in a *relative* sense. Now if *one* sin can be committed which is not relative to our *fellows*, then the principle, *as* a principle is established, and proves that men can sin against God, abstract from all the circumstances of human life. If so, then it follows that man's *nature* is wrong, and that nothing can right it, but a supernatural and spiritual conversion to God, *in* which change the nature is set right again. To prove this position still further, we recollect that it is said in Scripture, that the *law* of God is *exceeding* broad, extending even to the thoughts and intents of the heart, of which there is no need, however, if *all* sin, is but merely relative, as contended by Universalists. Hundreds of passages and positions of the Scriptures can be found to establish the fact that sin exists *primarily* against the Supreme Being, and but *secondarily* against ourselves and our fellows.

Man *has*, therefore, a power, by virtue of his own liberty of *will*, or in other words, his free agency to do acts of pure turpitude and horror, which do not promise, either at the time of commission, or at any future time, any *degree* of happiness, and *more* than this, has power to *will* his own misery, (though not to love it,) even without a hope of recompense, which is often done in pure spite to an upbraiding conscience, and of the counsels of the just and the good.

There is such a thing as *abstract* wickedness, and is called *heart* wickedness, or sin does not exist at all as a principle, and has no being among men, any more than it has among dumb animals; for animals often hurt, rob and kill each other, yet this is not sin, either against themselves or each other, or any evidence of depravity in their natures, as is the case with man; and the reason is because they are not moral agents.

Man has the *power* even to amputate his own limbs, to destroy his neighbor and his neighbors property, to commit suicide, and all manner of enormities; which if he had not, the omission of such evils, when tempted thereto, could not be a virtue. "The will is not necessitated, or so determined toward good as not to be able to do the opposite. This was the judgment of all antiquity, and of the church universal." *Watson's Dictionary*, page 899. So that the will is left free.

We *feel* and *know* intuitively, that we have a power presumptuously and foolishly to thrust ourselves into the water, into the fire, from the summit of a precipice, and upon death in many ways, even though we may not have the *will* to do so; and that we are able to use such power, even to our own destruction, without the hope of present or future good of any description. *Power* and *will*, it should be noticed, are two distinct principles, and are possessed by all accountable beings, and may be exerted preposterously, as well as consistently and virtuously, or man is not a subject of moral government, is not a free agent, cannot sin against God, his fellow, or himself.

But if, as before hinted, free-agency is a *dangerous* gift, it may be also said to be a *glorious* and valuable gift, as by it the only means of approach to the Divine likeness is afforded; as to this power, the law of God, which includes the whole system of Christianity, is addressed: so that an immeasurable amount of happiness may accrue from its *right* use, which could not take place on a contrary opinion. With this amazing qualification, which men and angels have, the doors of future happiness in eternal perpetuity, are unlocked to every virtuous aspirant, as they shall advance to boundless fields yet unknown, of pleasures untasted and unseen, in the empire of ceaseless duration; and would remain thus locked to endless ages, were it not for *the* right use of this key, intellectual free agency. Were it not for *this qualification*, man could not have either stood or fell, in the

proper sense of the word; yet free agency does not include in its nature the *right* to do wrong, but the *power* only.

What though it is contended by Universalists and some others, that man can *choose* nothing except that which is most agreeable to him, and therefore deny his essential moral freedom; yet they fail to *prove* this opinion; for even the very act of choosing that which *is* most agreeable, shows his freedom; for, if he *chooses* at all, it implies that he might not have thus chosen, and therefore, even in *this* case the power is still seen in its full force. We know it is impossible to be approached by two objects dissimilar to each other; the one pleasing and the other displeasing, without our perceiving it; but this very power of perceiving the difference, and of choosing the one and rejecting the other, is the proof of free agency, as without this power we could not perceive the supposed difference. In this respect, all animal life is alike; man only ascending by virtue of his rationality to moral subjects, while all the other grades of being below him, are left destitute, yet equally free to reject that which to them appears disagreeable. The fact, therefore, that man *naturally* chooses that which to him appears most agreeable, is as strong a proof of the existence of true free agency, as are the contrary exertions of the same power, shown in rejecting that which is disagreeable; for surely, he who can move forward can also move backward, though not with equal ease. When we speak of man's *naturally* choosing that which to him appears the *most* agreeable, we are not to compare this natural freedom with the freedom of water to run down hill, or the natural gravity of all ponderous bodies, as this latter fact cannot be estimated as *moral* freedom, there being no reflection or thought exerted in the case; while in the former there is *reflection*, and therefore *choice* is shown to be free; or *choice* cannot be shown to exist at all. The faculty, or power of free choice, is certainly shown to exist in the Scripture, where it is written, "*choose* ye this day whom ye will serve;" and in another place, "ye *choose* death in the *error* of your ways." It also is written of Moses, that when he had the opportunity of being king of Egypt, being heir apparent to the throne, on account of *Thermutis*, the daughter of Pharaoh, having adopted him as her son, that he *chose* to suffer reproach rather than to enjoy the pleasures of sin for a season. In this case, it is clearly shown, that the *most* agreeable object, as it regarded the senses of Moses, was rejected on the account of a more distant reward, not to be enjoyed till after death.

The fact that man is able to reject any object which may be presented to the senses, which promises immediate gratification, on the account of a more distant and elevated good, of a mental and moral character, is evidence of man's moral free agency, or freedom. If it be urged, however, by the opponent, that although

this power is in the possession of our race, yet it simply shows, after all, man's utter inability to choose that, which upon the whole, appears as the best or most agreeable, either to the senses, or the more elevated powers of the mind; we still maintain, notwithstanding, that his freedom is shown equally clear, or the word *choice* has no application to the condition of man; and would, were it so, render the application of moral law to the race, as improper and useless, as would be the application of moral law to the fishes of the deep. But if the term *choice* is descriptive of an optional power in the human soul, however it may be influenced by agreeable objects, whether physical or moral, then the doctrine of man's free agency is made out.

The five senses, hearing, seeing, smelling, tasting and feeling, are exactly adapted to our present condition; but if that higher power, called mind, one ingredient of which is its freedom of action, cannot govern those senses, then it follows that we *see*, not because the mind directs to the contemplation of objects; the ear *hears*, not because the mind watches to distinguish sounds; we *feel*, not because the mind discovers *where* the sensation is; we *taste*, not because the mind acknowledges this qualification of the glands of the mouth; we *smell*, not because the mind is delighted with this mysterious power; but because all these objects which are recognized by the senses, rush fortuitously upon them; not being directed by the mind how to distinguish between objects; which, were it so, would be to half uncreate the soul and body of man, and render him wholly unfit for the present mode of existence. The *mind* therefore, has this power of choice; it is not situated in any of the senses; the senses cannot control it; because it is a power *wholly* above that which is agreeable or disagreeable to these five *avenues* of the mind. Mind, therefore, is free, though adapted to the identical condition of the senses, which have no power of choice; and would, were it so, entirely destroy its existence, and reduce the whole animal world to the condition of mere matter. The fact is, the senses could be no senses, except the mind exists to comprehend them; and yet the *mind* can neither see, hear, smell, taste, nor feel. To suppose an organized body, without a mind, having all the senses, is to suppose the existence of eyes which cannot see, of ears that cannot hear, of taste which cannot taste, of smell which cannot smell, and of feeling which cannot feel.

Now ought it to be believed that these unthinking, unknowing senses, can, or do control the mind? if not, then it is clear that the mind can act independent of them, and above their solicitations; which proves its absolute power of freedom, or free agency, and the judge of what is *best* to be indulged in. But notwithstanding all this, we still admit that the mind cannot choose that which is disagreeable to it; yet contend, that this very fact is the whole amount of the evidence of its real free

agency; or, as we have before said, the *term choice*, has no application to the condition of our race; and also contend that this qualification gives not the right to do wrong, but only the power.

This view of the subject entirely clears the Divine Being of desiring, or of determining the fall of man, or of being the cause of sin, directly or remotely; which, were it so, would prove beyond all doubt, a determination that sin should somehow come to pass, that our first parents *should* fall, that a breach of God's law *should* be perpetrated, that contempt should be poured upon his own government. This would be strange work indeed, and so far as we are able to perceive, would make God a party with transgressors, or at least would afford the Most High an opportunity of demonstrating, how easily and wonderfully he could repair moral ruin, which himself was pleased to have take place, and more than this, would at once show that sin does *not exist*, as says the Deist, because any thing instituted, carried on, and perfected by the Divine Being, either by his own direct power, or by remote agencies of his, is right in *principle* and in *effect*, and therefore is no sin. But *sin does* exist, not only secondarily, as against our fellows, but also primarily against God, as the governor or statute of the universe; and though we believe the fall of man or angels were not desired events, on the part of God; yet we believe that he was greatly glorified in the redemption of our race, but dare not say as some have said, that *more* glory accrues to the Divine Being on that account, than if the law had not been kept by our first parents; for we ask, what *more* can even a *redeemed* creature do after all, than to keep God's holy law, which is no more, however, than could have been done, if men, or angels, had not have fallen. We dare not in this way, or any other way, make the Divine Being indebted to sin, which is the transgression of his own law, for an additional amount of glory to himself; nor dare we write and propagate among men, that the occurrence of sin was a desired event of the ever blessed God, as do Universalists. We are taught in Scripture that the immaculate life of Christ, *as a man*, honored *for man* the law, which had been dishonored by the disobedience of Adam and Eve; but there is no intimation in that book that it was *more* than honored, even by Christ himself, a thing impossible; how then can *more* glory arise to God, through the redemption, than if man had not sinned? But on the other hypothesis, this must be true, even though it is impossible, and brings the glory of God in *debt* to sin; because, if sin had not taken place, redemption would not have been applicable to our race.

But if we believe the fall of man was contrary to the will and desire of God, as produced by *rebelling free agents*, we then at once perceive how exceedingly glorious an undertaking the *plan* and execution of redemption was, and how wide a field in this occurrence, was opened for the exercise of *real* benevolence on

the part of God. But on the other idea, which supposes the Creator as *willing*, and desiring the fall of man, redemption dwindles in its glory down to a mere *show* and ostentatious parade of pity, which even in man could be nothing short of magnificently disgraceful; for if the fall of man was caused by the *will* of God, common generosity, nay, *justice* itself, would require that he should restore him again, if his fall into sin did not please him. But such was not the case; the fall of man was contrary to the *eternal will* of God; yet he *could not* prevent it, unless he would control, or take away their free agency, which would have been in part to have uncreated man, a thing impossible, as the Creator changeth not in mind, though the principalities and powers of rational existence which he has made, change in moral character ever so much.

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*Proofs of the Fall of the Angels, Refutation of several Propositions of Balfour respecting the Opinions of Zoroaster, as copied by the Orthodox Sects, according to this Author, with many other Curious Matters.*

But to return *again* to the case of sinning angels, who kept not their first estate, as recorded by St. Jude and others, so as to ascertain the true origin of their sin, and reason of their apostacy, and of the being of Satan; as this subject is *one* of the chief objects of this work. But before we proceed to investigate this subject, we are necessitated to *prove* that some of the angels, whose existence and supernatural character we have made out already in this work, *fell from heaven*, their *first* habitation, and became enemies to God, and all his works, with *him*, now called Satan at their head. We undertake to prove this, because it is denied by those sects who do not believe that there is literally a personal conscious being called Satan, or beings called devils, demons, and evil spirits, beings of an invisible state; which, if we fail to perform, the chief design of this book is not made out, and the faith of those sects who deny their existence, stands unshaken in these respects.

In pursuit of such proof, we know not where to turn, except to the Scriptures; a book which is venerated by all, as the great *text* book of Christian theology, from whence all men draw authority in support of their religious faith, and is therefore an accredited source of information, on all subjects upon which it treats; and this subject, that of the fall of some of such angels, is *one*. A book *so* sacred, and *so* high in authority, upon which, *as* upon a foundation of adamant, is built not only the hopes of *this life, in* moralizing and evangelizing the world; but that of

*eternal* existence and eternal happiness, should be allowed as a competent and sufficient arbiter on this subject; what, therefore, does it establish in relation to it? See St. Jude, who in relating several instances of God's severity toward the incorrigibly wicked, as in the case of the unbelieving and rebellious Jews, who died on that account, in the great desert, between the country of Canaan and Egypt, and of the cities of the vale of Sodom, as suffering the vengeance of eternal fire, speaks also of the "*angels who kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains under darkness unto the judgment of the great day.*" But is this fact, the fall of the angels, as stated by St. Jude, any where corroborated in the New Testament? it most certainly is; see John, viii. 44, where it is said, that our Lord said to the blaspheming Jews, that they did the *lusts* of their father the devil; "*who was a murderer from the beginning, and abode not in the truth.*"

Now who is this *devil*, who is said by even Jesus Christ to be the father of the Jewish lusts, which they did? Was it Zoroaster, the great leader of the Persian Magian religion, of fire worshippers, who having been a Jew, left that religion, according to Balfour, and seizing on many new dogmas, which he received from the heathen, among whom he went, grafted them upon the Jewish stock, and taught them to the Persians? if so, it must be shown that Zoroaster's apostacy from the Jewish religion, was the *beginning* of error in the world; and therefore, that Moses was miserably mistaken, when many hundred years before Zoroaster's time, he had written the account of the fall of Adam and Eve from the truth, and the wickedness of all the human race, till his own time.

Mr. Balfour has labored hard, see his "*Enquiry*," section first, to prove that the orthodox Christians have borrowed all their *peculiar* sentiments, such as the existence of devils, the idea of a hell, of a day of future and general judgment, &c., from this *Zoroaster*, and that *Zoroaster* got them from the heathen Greeks; as he thinks it impossible for him to have derived these opinions from the Old Testament, although as we understand them are found in many parts of it, as in Genesis, Deuteronomy, Judges, Samuel, Kings, the Prophets, Job, the Psalms, book of Solomon, and the Proverbs. Out of these books Zoroaster enriched his works—and especially from the book of Psalms, which he nearly transcribed into his *Zendavesta*. It is impossible that so correct a knowledge of the character of the true God, could have been obtained by this Zoroaster, except from the writings of Moses and others of the Old Testament—as is here given from Eusebius, who says he had read the following words verbatim, in a book of Zoroaster, which was extant in his time, and entitled "SACRED COLLECTION OF PERSIAN MONUMENTS." "*God is the first of* all incorruptible beings, eternal

and unbegotten. He is not compounded of parts. There is none like nor equal to him. He is the author of all good, and entirely disinterested, the most excellent of all beings, and the wisest of all intelligent natures; the father of equity, the parent of good laws, self instructed, and the first former of nature."

Saristhani, quoted by Doctor Hyde, says that the first Magi, or most ancient Persian ministers of their religion, did not look upon the good and evil principles as both of them co-eternal, but thought that *light* was indeed eternal, but that *darkness* was produced in time by the disloyalty of *Ahriman*, the chief of the Genii. Here it is plain that the Persians, before Zoroaster was born, had somehow received the belief of the fall of the angels, which came originally, after the flood, from Noah; but was more fully understood in Zoroaster's time, 600 years B. C., on account of his acquaintance with the Bible of the Jews. The writings of the Chinese abound with references and quotations from the writings of *Soliman Ben Doud*, or Solomon the son of David, and no doubt carried thither by their own travelling philosophers.

Mr. Balfour thinks it impossible for the orthodox sects to have taken their belief from the New Testament, but wholly from Zoroaster. But how this can be we know not, and we believe is equally unknown to Mr. Balfour, as the writings of Zoroaster have never been known to the Christian church, otherwise than to a very few learned men, but never made common. If the orthodox sects are guilty of Zoroasterism, then was Christ, his disciples, and their immediate followers Zoroasterans, as those peculiar sentiments of the orthodox sects are certainly found in the New Testament, and there learned, as not one man among a hundred million Christians, ever saw the writings of that philosopher, or ever even heard of him. In accusing the orthodox sects of having taken their peculiar opinions from Zoroaster, Mr. Balfour accuses even the inspired writers of the New Testament with this plagiarism, as that book is all the authority the Christian churches ever had or ever heard of, for its peculiar opinions, which Universalists oppose. It is to the Old and to the New Testament these doctrines are to be traced, even though misconceived of, as Universalists seem to suppose; yet from those books we *know* we derive our authority, knowing of no other. This ridicule therefore of Balfour is of no importance, as we rely wholly upon the New Testament, as it reads, for those peculiar sentiments—that of the being of Satan, the existence of devils or evil spirits, a hell and future day of Judgment at the end of the world, &c. &c.

If then the *beginning*, of which St. John (viii. 44,) speaks, when he says the *devil* was a murderer from the beginning, and abode not in the truth, has nothing to do with Zoroaster the great Persian theological law-giver, to what period *does* he relate? What *truth* did this devil forsake, if it was not his fall from hea-

ven, or *first* estate? That any angel ever fell from heaven is abhorrent to the ideas of Mr. Balfour, the great divine of the Universalists; for if this can be proved their whole opposition to the orthodox belief on these subjects vanishes away; on which account the texts most in point, by which it is proven, are avoided, or assumed not to mean *this thing*, whatever else they *may* mean.

But St. Jude is corroborated in his statement by St. Peter as well as St. John, to all intents and purposes; for this apostle having the same subject in view, that of God's severity toward the incorrigibly and perseveringly wicked, mentions *false* prophets *then* among the people, who brought in damnable heresies, denying the Lord that bought them, whose damnation slumbered not; and urges the certainty of their doom from the *fact* that "*God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.*" 2 Peter, ii. 4.

How is it that Universalists have become so much wiser on this subject than all former ages, for "the *traditions* of their fall, says Adam Clarke, is in *all countries*, and in all religions; and *why*? because the sense of all mankind *so* understood this account of the Scriptures, who have had them to read, except a few, we will add, of recent origin and fast spreading notoriety. It was the belief of the Jews that Satan, a fallen angel, slew Adam, and *in him* slew all his descendants." Their opinion on this matter we think should have *some* weight, as we do not find it corrected by the Messiah, nor by his disciples who have given us his doctrine on this point, as on all the other *peculiar* opinions of the orthodox sects. It is no marvel that among the gentiles, or heathen nations of remotest antiquity, a belief of the fall of the angels should have been extant; for we are not to suppose that Noah was ignorant of the account of their fall—as given by Moses, in the book of Genesis,—nor any of his immediate descendants, even for five hundred years after the subsiding of the flood; for *Shem*, his oldest son, lived that length of time after the flood, and no doubt inculcated this account among all the descendants of Noah as much as was in his power. We believe this the more as it relates to Shem in particular, as there is much evidence that this same Shem was Melchisedek who was cotemporary with Abraham two thousand years before Christ. All the other branches of Noah's family must have carried this account with them every where, and in this way have filled the world with the tradition; so that even if Zoroaster had never seen a copy of that part of the Old Testament, so far as written in the time of Isaiah, he would have had, as a well informed religious teacher of his time, a knowledge of such a doctrine as that of the *fall of the angels*. It was a fact that the doctrine of a good god and an evil god, who were oppos to each other,

was a belief of the most ancient Persians. But from whom this idea was derived, Balfour, who admits this fact, does not relate, but seems to imagine it of their own invention. This however is a resort for its origin not called for, as it was an *antedeluvian* tenet of the Patriarchs descending from Adam to Noah, and from Noah to the time of Moses.

But how is this proven? It is proven from the statement in Genesis 3d, where the account of Eve's having been deceived by *the* serpent is given. We know very well that no brute animal of the creation could ever talk or reason, and therefore if one of them *did* do so, as in the case of Eve, that it must have been *inspired* by a superior and supernatural being, as no one of a natural or earthly condition could do it. This supernatural being was, therefore, *that fallen* angel, who had by his fall become the enemy of God and all his works, or it was nothing; and thus we believe Moses understood it.

To go on the ground which Balfour and all Universalists do in the illustration of that subject, is to our understanding amazingly out of joint.

His and their opinions are, that Eve's *lusts* were the serpent which out-reasoned her understanding. Is it to be conceived as having been possible that the soul of Eve, the creature of God, new from his hand, was endowed with *lusts* which were to produce her ruin as certainly as that God should place her under *law*, as *that law* would as certainly draw out those lusts into action against such law, as flint and steel when driven against each other produce fire. However pure and good all the other parts of creation may have been, and however loudly the Divine Arbiter may have pronounced them so, yet could he not do this in relation to man? as it is impossible for the unutterably Holy Creator to approve of that which is radically evil in its very nature, or tending to evil. Yet he has done this, if Universalists are correct; as it is said that man was made in his own image and likeness. Has God any *lusts*? if not, then a being having *lust* is not his image, and of course, according to Balfour, neither Adam nor Eve were made in his image, nor in any sense morally upright, as the Scriptures assert they were. *Lust* is the *offspring* of her fall, not the *cause*, and could not have existed in her moral nature before that event.

Balfour, in order to support this opinion of the lusts of Eve before she fell, quotes St. James i. 15, who says—"Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." But this is arguing with the cart before the horse; as *lust*, which bringeth death, is *now* in man's nature, but was not originally; for if it was, then man is not fallen, has not sinned—nay cannot sin; as the legitimate action of *all first principles* implanted in man's nature cannot act against *God nor his law*, as Balfour says Eve's did; unless we suppose

the Supreme Being was divided against himself when he made them. This sentiment of Universalists is pure Deism, as it excuses man from sin, and makes out by inevitable consequence that man has never sinned—a Redeemer, therefore, was never needed, all is now right, the religion of Nature is the only true religion. "*It is true (however) that when* LUST *hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death*"—moral and eternal; which applies to the case of all the incorrigibly wicked; but never was intended to apply to the condition of *Eve* nor of her husband before they had sinned.

That Balfour is at fault in this respect, we further show by his statement in his Enquiry, page 30, about what *lust is*, who there says *lust* and *desire* are the same. If this were so, then all the animals of creation have *lusts*, as they have desire! Whoever thought of supposing animals morally evil on that account?—How then was man originally in a worse condition than the animals? All that Adam and Eve did was to act as they were made to act, like all other creatures, and therefore have not sinned! This conclusion is as plain to Balfour, and to any Universalist as it is to us.

Is it possible, that Moses being inspired by the spirit of God, could deliberately write such stuff: as that Eve's *lusts* had the power of *reasoning*—and by artifice and stratagem, out-witted and beguiled her own understanding? We should imagine that had she the lust supposed, and being a part of her own nature, that they could not have dealt so treacherously with her, and have planned her ruin, so understandingly: knowing far more of the nature of law, or *pretended* to know, more than Eve herself did. Lusts have no understanding; appetites have no perception; they are not capable of argument, and could never mislead any one, were it not for the corrupted imagination, and corrupted powers of the mind: which on account of the fall, have become alienated from the life of God—which was in him *before* that event. For which reason, Moses could not with propriety, according with eternal truth—have personated by a real being, or image, the passions of Eve—as if they were a distinct existence from herself—having the power of discernment, so as to be entitled to the appellation of—*subtilest beast* of all the field. This he could not have done, unless we suppose he intended to ridicule the work of God in producing the woman; as Balfour, in consequence, makes him to do, in saying that she had *lusts*, as she came new from the hand of God: and by making him call those lusts, the *subtilist beast* of all the field, or world, and sets the Divine Being to *curse* his own work, and to say that a part of Eve should go on its belly all the days of its life, and eat dust—being cursed above all cattle. This is a most glorious view of the first man and woman's nature, as produced by the hand of *heaven, in the very* outset of our race. The whole sys-

tem of Unversalist notions hangs here; for if they cannot maintain that Eve had in her very being, as first created, deceitful, misleading and beguiling *lusts*, by which she fell, or was already corrupt, even before her fall: they are cut asunder from their hope and belief, that there are no fallen angels, and of consequence, no devil, or evil spirit, vanishes into smoke, from where it arose.

This doctrine of the fall of the angels, was known, and believed by the writers of the book of the history of Job, which there can be but little doubt was written by Moses—the same who wrote the book of Genesis—and consequently knew all about it, having a knowledge of all tradition, by education among the Hebrews, and the Egyptians: and also by inspiration, as he was a prophet, and the greatest legislator, who has ever appeared among men. In chapter iv. 18, of the history of Job, it is said: "Behold He [God] put not trust in his servents, and his *angels* he charged [in the past tense: observe it,] with folly." Now *this stroke* of the pen of Moses, about the angels, which God there *charged* with folly, we learn, they were not of the race of man, but superhuman beings, as is shown from the next verse, (the 19th) by the *contrast* it presents—which is: that if God put not trust in those *angels*, and charged them with folly—"How much less (can he trust) in them that dwell in houses of *clay*, whose foundation is in the *dust*," mere mortals; and how much more therefore, may not man be thus charged. Here the distinction is clearly made out. between fallen *angels*, and men who dwell in houses of clay, which are crushed before the moth. The houses of clay, signifies, no doubt, our bodies which are made of dust, and to dust soon return again. This makes out their existence and their *fall*, or how could his angels have been charged with folly; and if *such* angels as are there charged with said folly, are distinguished from any, and all the race of man, by their not having their natural dwelling in *houses of clay*, then it follows that fallen angels are meant, and no other. St. Jude believed this, and says the devil was present at the death of Moses, and there contended for his body, who wanted the Jews should have it to bury, and as belonging to his empire—that of death, with the view of getting it *idolized* by the Israelites, and thus cause Moses' body to be a stumbling block to them—as is supposed. See Jude ix.

John the Revelator, believes this doctrine—See chapter xii. 9, where the fact of his fall, and that of his associate *angels*, is plainly stated, and that they were cast out into the earth; their leader being called that *old* serpent—the devil and Satan. This is pretty hard talk, if he meant Eve, with her constituent powers, as created by the Almighty—which is so, however, if we *are to believe* Balfour. St. Paul believed this doctrine, or he *would never* have written as he did. See Cor. xi. 3—"But I

fear, lest by any means, as *the serpent* beguiled Eve through *his* [not her] subtilty, so your minds should be corrupted from the simplicity that is in Christ." If Paul believed—as does Balfour, and all Universalists, on this point—we should suppose that he might have said as much, in plain words, seeing the New Testament is but a carrying out of all the first principles of theology, found in the Old, and himself, the *greatest* of commentators, with inspiration in the bargain. Besides, as Eve was a woman, her lusts—as Balfour calls her passions—before she sinned, we should imagine, should have been spoken of in the *feminine* gender also; but St. Paul does not do this, but speaks of the serpent in the *masculine*, when he says: the serpent beguiled Eve through *his* subtilty, not her subtilty. But the Divine Being himself, sanctions this belief, and is the true origin of it: when he said to the serpent which had deceived Eve: the *seed* of the woman (Christ) shall bruise thy head, (in the atonement.) Now if he meant Eve's *lusts*, pray, which end of them is their head! as certainly there is a head to be bruised, or no bruising could take place; and more than this, it must be the very *lusts* of *Eve*, which are to be bruised, as it was *her lusts*, not those of her posterity which was threatened; and then according to this view, this *serpent*, which was the lusts of Eve, was to bruise this seed's heel, for bruising her lusts, which is the same as her lusts bruising themselves,—as they are the true serpent—long before the seed spoken of came into being: as it must be done in Eve's life time, as her lusts after her death, according to Universalists, were a hard matter to find, as such things do not follow our race out of this life. Universalists themselves, do not disallow, but the *seed* which was to bruise the serpent's head, was Jesus Christ, whom they know did not come into the world till four thousand years after the time of that promise; therefore, how was the *serpent* the lusts of her soul, to be bruised in her life time, and so many ages before the existence of that seed, by that very seed? Here is a mysticism with a vengeance, not more easily understood than are many of the *dark* things of Pagan theology.

Now all these Scriptures—except such as we have drawn from the New Testament, in favor of the doctrine of fallen angels—were known to Zoroaster, who was well acquainted with the opinions of the Jewish doctors on this subject, as he has transcribed nearly all of the Psalms, with other parts of the Old Testament, into his writings. How then is it, that Mr. Balfour, in his far-fetched and round-about argument, about Zoroaster's doctrines of a future judgment—the being of a devil, and of fallen angels—with other opinions held by orthodox sects, now-a-days, and in all former days of the Christian era, should so greatly *wonder* from whence that Persian minister of the fire worshippers got those ideas?—and finally thinks he received them from the *heathen Greeks, but don't* tell us from whence the Greeks

derived them. This however, we will suppose, as before suggested, they learned from the Egyptians, colonies who settled among them hundreds of years before the time of Zoroaster, and taught them the arts—who, in those ages were barbarous hordes of semi-savages. But who taught the Egyptians such doctrines? We reply: the Jews, when slaves in Egypt—who received them from Abraham, and Abraham from Melchisadek, or Shem, the son of Noah, and Noah from Methuselah, and Methuselah from Enoch, and Adam from God himself. We deny that such subjects, as the doctrine of the fall of angels—the being of Satan—future accountability, including a day of general judgment, at the end of time—and the place called hell, are the inventions of the Greeks, or of any other people whatever, originally; but are matters of pure revelation of fact: however, now covered over, distorted, and disguised, by crafty priests of heathen nations; yet in their real origin, are derived from a source, higher than the inventions of man, and have come down the course of time, till embodied in the books of Moses, and other men of the primitive nations, and are sanctioned by all the writers of the books of the New Testament—as dictated by the Holy Ghost; Mr. Balfour, and all his adherents, to the contrary, notwithstanding.

This author, as strange as it may appear, argues on page 138, 139, of his *Enquiry*, to show that the *law* of God has bred lust, and lust in all men, (and in Adam and Eve, of course,) and brought forth sin; yet St. Paul says the *law* is holy, just, and good, and therefore is not the origin of sin, of lusts, and of moral evil, but man's own disobedience of that law, was the origin. But some may retort, and say, if the law had not been made, *could* sin have existed? We answer, no! nor virtue either; and moreover, had not God made man at all, he then could not have sinned: and accordingly, as much blame is to be charged on the act of creation, as upon a law given for the *happiness* of intellectual beings, but the truth is, neither are to blame.

Balfour in his comment—see his *Enquiry*, page 137—on Heb. ii. 14, 15, where St. Paul states that the object of Christ coming into our world, was to destroy him who had the power of death, that is, *the devil;* endeavors to make out that the devil there meant by St. Paul, is the *lusts* of men, and that this lust was engendered by the law of God: and that St. Paul among other things, thanked God for the *victory over the law.* Whoever heard the like; when it is acknowledged as a cardinal point of the New Testament, that *love* to God is the fulfilling of the law of God; and did St. Paul then give thanks that he had the victory over *love*, and consequently was not under its bondage: although it is called even by that apostle the *law* of *liberty*.

This is the kind of liberty Universalists appear to be fond of; that of victory over the *law* of God, and all the sanctions of his government; and no wonder Balfour imagines St. Paul gave

thanks even to God, for victory over the *law* of God: a conclusion of all others the most out of joint, and novel.

Were we to believe that the *passions* of Eve were *lusts*, which were created in her mind, as she came from the hand of God, the following simile would be discriptive of her condition. Her *lust*, as Balfour calls her first and innocent desires, we will represent by a magazine of *powder;* and the *law* of God, which said thou shall not touch nor taste the fruit of a certain tree, we will signify by a red hot iron; now as soon as this hot iron, the *law*, came in contact with Eve's *lusts*, which was the powder, there was an explosion, which shook the universe; the trembling of which has not yet subsided, nor the ruin produced through all the ranks of our race. But, in such a case, who was to blame? was not that power which *made* the powder and then heat the iron and *applied* it to that combustible? we should answer, it would seem so beyond a doubt. But we deny that Eve had any lusts, while we do not doubt she had *desires* and passions, for as much may be said of an angel of heaven, or of the human soul, in a glorified condition in eternity, as there can be no such condition in this or any other life, as that of indifference, or nonentity of desire. The fact of her having *desires*, therefore, cannot prove that they must of necessity have produced opposition to the law of God, so soon as the law should be made known to her, any more than the government of God can have such an effect now in heaven.

This writer imagines he proves much against the being of a fallen angel called Satan, because St. Paul, 2d Cor. xv. 57, thanks God for the victory through Jesus Christ, over death, the grave, and sin; but does not mention any thing about the devil. He seems to think that if St. Paul tells the truth in Heb. ii. 14, where he says the devil has the *power* of death, that he ought to have given thanks for victory over the devil. But dear reader, if you or me get the victory over an enemy's *works* and all his power, is not that a victory over the operator to all intents and purposes, so far as regards his influence. It was, however, no part of St. Paul's business, nor of any other Christian under heaven, to get the victory over the *person* and influence of Satan; this is a mat ter which belongs to the Son of God, while man's business is merely to *resist* that evil spirit, in a specified manner, which if we do, it is promised that he will *flee from us*. We are not called to grapple personally with Satan, and to achieve victories over him in this way, but are to *resist* his temptations and Satanic influence, on and in our *minds*, by obedience to the law and commands of God, through grace in the Mediator.

The writer of the book "*Wisdom of Solomon*," see Apocrypha, ii. 24, believed in the being of a fallen angel called the devil, who says, that "*through envy of the devil, came death into the world.*" This idea, says Balfour in his *Enquiry*, page 86, is an

allusion to Genesis, iii.—from "which Christians have derived the idea that it was the devil that deceived Eve," and adds, if they can show a *better* source for this opinion, he hopes it will be done. But really, we do not see that better authority is needed, than the account as given by Moses, Genesis iii., see the whole chapter; and because the writer of the *Book of Wisdom*, which was Solomon, the son of David, believed as we do on the reading of that account, and has so stated his belief, can be no reason in our mind why the authority of the statement of Moses, is lessened about it. Balfour, with all Universalists, who are extremely anxious to *annihilate* the devil—for reasons best known to themselves—seem to think that Moses should have said in plain words, that the *devil*, or *Satan*, said thus and thus unto the woman, instead of saying the serpent, &c., said &c., and then the subject would have been clear, and his *being* could not then have become a subject of dispute. Now we believe he did say so, in that same 3d chapter of Genesis. See our remarks on the Hebrew words *Nachas*, *Nachashti*, &c., in the former part of this work; where we have shown that *Nachash* was rendered improperly by the Greek translators, *Ophi*, but should have been rendered *Pithekos*, which is the word in Greek for the *Ape*, or *Orang-outang*. We have shown, as we believe, that the Hebrew words *Nachas* and *Kooph*, and the *Arabic* words *K-ha-nass* and *K-ha-noos*, were the same in signification in the family of Abraham, and in the time of Moses; as the Arabic and *ancient* Hebrew are of the *same* origin. We have shown that the words *K-ha-nass* and *K-ha-noos*, in the Arabic is an *Ape* or *Orang-outang*, and is also the name of the *devil* in that language, and accordingly, *Nachash* was the same in the Hebrew; so that if Moses had written, now the *Kooph*, or the *K-ha-nass*, or *K-ha-noos*, was more subtil than any beast of the field, it would have been just as proper as was the word *Nachash*, as they all allude to the same creature, and were the same in meaning. Now, unless this is a right view of this criticism, on those Hebrew and Arabic words, we should like to know how St. Paul, 2d Cor. xi. 3, could there speak of the serpent as beguiling Eve, unless he means the Arabic *K-ha-noos*, which is the devil; because St. Paul knew, that *no* animal had the power to mislead any human being, by acts of sophistry, as that *K-ha-noos* did the mother of us all. St. Paul was a Hebrew scholar of the first order, and knew well, that *Nachash*, *Kooph*, and *K-ha-noos*, were *indifferent* words in the language of Moses, and does not, therefore, hesitate to say, as does John the Revelator, xii. 9, that the being who beguiled Eve and the whole world, was the *devil*, not Eve's *lusts*; because at *that* time, she had no *lust*, such as *now* corrupts the human mind, fallen as we are from our first condition in our first parents.

We ask Mr. Balfour with all others who hold with him in this

thing, how they make out that Eve's nature was any worse *after* her commission of the breach of the command than it was before, as there certainly was on *their* hypothesis, a disposition in her to sin *before* she did the act, which *disposition* was sin itself, and therefore ascertains her to be already as wicked the very moment she became a conscious being as she ever was afterward.

The reader will perceive that the serpent, which was her lusts according to Balfour, had conceived the plan of disobedience and had determined to execute it; which *determination* was as much a sin in the sight of God as the act itself, because God looketh on the *heart*, and is an observer of the *intents* of the mind. But did God produce a creature of this sort? Never—it was impossible. He *cannot* make a *natural* rebel to himself—it is morally impossible; yet such *was* the fact, if that being or thing called a serpent in *our* language, which misled the woman by sophistry of which her innocence was incapable, was her *lusts*.

But now that man has fallen he has lusts and inherent capacities, which are in and of themselves ready to explode and to manifest themselves the very instant moral law is announced of God for the government of the human soul. This is the reason St. Paul said he had not known *lust* but by the law, for the very reason that the *incipient* principle had not, till the law on the commandment came, found any thing to resist. But such was not the condition of Eve; unless we can believe that her spirit before she fell and our spirits now that we *are* fallen, were in one and the *same* condition; which, were it so, would make out that mankind is not now fallen or depraved.

The word in the Hebrew which is rendered *lust*, into the Greek language is AOUT; see Deut. ii. 15, 20: the Greek word is *Epithumia*, and in our language it is *lust*, concupiscence and libidiousness, or *wicked* desires of any kind. Lusts and *innocent* desire are different in their nature, but Balfour makes them *one* in the primitive mind of Eve, which is charging God with the *corruption* of her nature; which were it so, would have been her and all the world's excuse; nay more, there would have been no sin or God is a sinner in having made the first sinner, which is impossible.

But Balfour thinks that Moses having found out the snake was the most cunning, most subtil, the most understanding and malignant animal of creation, chose it therefore, as a *figure* of *her* mind and disposition. But there is much to prove, ere the snake can be satisfactorily relied on, as having been at that time, or even now, the wisest animal of creation. Nay, we aver that it is not, by an immense amount, when compared with the Orang-outang, the elephant, or even the dog. But it should be recollected, that Moses does not say the serpent, which he there speaks of, was a *malignant* animal, but only a subtil, or understanding animal; and therefore, Mr. Balfour fails in his supposi-

tion, that Moses chose this creature to portray the wickedness of the pristine mind of Eve, before her sin. It were a strange thing indeed, had Moses selected the worst and most malignant *reptile* in nature, as the picture and representative of the mind of the most pure and exalted creature which God had created on the earth. Surely inspiration must have been strangely inclined to ridicule, and slander the operation of Divine Wisdom, if Mr. Balfour is right in his conjecture.

From every view we are able to take of this subject, we are compelled to believe in the existence and presence of a fallen angel, who being superior in subtilty to Eve, had the power to *tempt* and deceive her in the form or disguise of such an animal as is alluded to by Moses and called the *Nachash* or *K-ha-noos*, as no animal which was created had the ability to do so; nor are we at liberty to imagine that Eve had *wicked lusts* in her which could have misled, out-reasoned, deceived and ruined her, *prior* to her fall, if we wish to represent the Divine Being as infinitely good and holy, in the operation of his hands.

The solution which Universalists give of the account, as given by Moses, respecting the serpent which beguiled Eve, makes her tell a lie, even to God, when she replied to his interrogation of "*What is this that thou hast done?*" she said: the *serpent* beguiled me; as she never could have meant that an *animal* had caused her to do it, *if* it was herself alone. This is the fair result, unless it can be shown that she said in reply to the question that it was the *Aout*, (Hebrew) which beguiled her. Had she have used *this word*, it would then have been a clear case that she meant that her *lusts* had beguiled her; but this she did not say: while she *did* say that the Kooph, or the Nachash had done it—which words did not signify either herself or her passions.

Now if Moses only meant to show the malignity of Eve's state of mind by the figure of a serpent, because it was the worst animal in being; yet there was no need of *his* saying that Eve had said so, and thus make her the author of a falsehood, if there was no animal in the case.

But says an objector, did Eve mean to tell the Lord, that the devil, or an evil spirit, a distinct being from herself, had beguiled her? We answer—no; for at that time it cannot be supposed that she knew any thing of such a being; she therefore said that the *Nachash*, an animal—if it was so called at that time—had done it. This was a proper answer for her to give, as she had seen and conversed with nothing, in her estimation, but that animal—the *Nachash*; as the evil being who had possessed it, was all that time invisible, but caused the creature to open its mouth, and to utter articulate sounds, clothed with argument and *sophistical* reasoning.

*According* to the Universalist solution of this subject, she

should have said to the Lord, that it was *herself*, her passions, which had beguiled her, instead of the *Nachash*. But Moses has given the account as handed down to him by the tradition of the antedeluvian patriarchs—and especially as given by Melchesidek to Abraham—who gave it to Isaac, and Isaac to Jacob, and from him it descended to all the branches of his race, as well as to the Egyptians, among whom Moses was brought up; as well as among the Hebrews, then living in Egypt. If there was no animal used in the case, it is certainly an uncalled for addition to the account, when Moses said, that Eve said the Nachash had deceived her; when, according to Universalist writers, it was wholly the *invention* of Moses, merely to *illustrate* by the serpent, as a *figure*, the horrid condition of Eve's mind at the time when she did just what God wanted her to do, by the means of her lusts, as implanted in her soul by himself.

Universalists, in their ridicule of the belief which orthodox people hold about the being of Satan, as having entered the organs of the subtilist beast of all the field, to deceive Eve; inquire with much archness, and certainty of not being answered, why God should have cursed the poor animal, as it could not have been to blame, having been only a passive instrument in the hands of this fallen angel? To this it is answered, that the *curse* did the creature *no harm*, as it does not appear that it was put in pain on that account, or that it ever *knew* any thing about it; being of necessity ignorant that any change had passed upon it. Why then was it cursed at all? simply for this reason, is our reply: by that act of God, a perpetual momento of the Divine Being's dipleasure against the sin of Eve, was established, which not only subjugated the woman to pain and death, with all her offspring, but extended to the very *instrument* of that sin, as descriptive of the Supreme Being's displeasure at the act. The same may be said of the earth, whose soil was also cursed; the meaning of which, is doubtless, that a great change was allowed, or caused to take place in the atmosphere of the globe, so that the very elements fell into conflict, producing more heat, humidity, and more cold, than otherwise would have been, if the soil had not been thus cursed, or changed for the worse, on account of Adam's sin. The Divine Being could have sustained the earth and the elements in its first perfection and beauty; there was no necessity, following as a consequence of sin, that the earth should be thus affected; but God, to show his *marked* displeasure at sin, has, as it were, almost abandoned his support of the earth, and allowed it to fall into a state of partial confusion, that man may have forever before his eyes the signs of his sin, stamped on the very circumstances which minister to his natural life; yet of all this the earth knows nothing, and is not wronged any more than was the animal. But if it be insisted still, that there was no *animal in the case*, but Eve's lust only, we should

like to be informed what part, or on which side of her lust it is considered the *belly* was situated, because it was said, on thy *belly* shalt thou go; a *belly* therefore, should somewhere, or somehow be accounted for, or the language of inspiration in this case seems to have no meaning. But if we receive the account as it is written, and allow the existence of a fallen angel, now known to Scripture as the devil, who made use of an animal, so as to bring himself into a tangible situation in relation to Eve, then *all* the language of that account, as given in Genesis, is consistent, and easy to be understood, and not otherwise.

Some have imagined, that by this account of the sinning angels, as given by St. Jude, is meant the apostacy of some of the early *ministers* of Christianity, and that the chains of *darkness*, and the *hell* into which they were cast, was their *ignorance* and *misery* of mind; and that the *judgment* for which they were reserved, was the destruction of the city and nation of the Jews, by the Romans under Titus. This idea, is as foolish and as lame a solution, perhaps as can well be invented; because it is impossible to show, that any of the first *angels* or ministers of the gospel apostatized at all, except Hymenus and Philetus; and even if there were others, and the account is not given us, yet it is impossible to show that they did not return again; or if it be supposed they *did* not, yet still it is impossible to show that they *lived* till the time of the destruction of that city. And unless that can be proved, this notion is without the shadow of a foundation, while the belief that they were superhuman angels, who thus fell, as stated by St. Jude, St. Peter, and St. John, as alluded to in many other parts of the New Testament remains steadfast. If then we have succeeded in showing that those angels were superhuman beings, and fell from a superhuman condition, and state of happiness, called their own habitation and *first* estate, we shall now proceed to examine the *manner* of their fall, the cause of Satan, and how it may have taken place.

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### *Fall of the Angels, and Cause of Satan's Being; with other Subjects connected therewith.*

We have supposed already, as the reader may recollect, that the angels were not put on trial or probation *immediately* after their creation, but were left awhile in an incipient state, or condition, for a purpose which we have before stated, till such time, or times, as the Creator should see fit to reveal himself to them, *as the author* of their being. But not, however, in such a way *and manner*, or with such degrees of evidence of that fact, as to

*overwhelm* their powers, rendering thereby the gift of free agency nugatory and without opportunity of action, so as to prevent their *voluntary* acceptance of him as their creator and rightful king; as on *this* point, it was determined, as we believe, that a *confirmation* and continuance of their happy state should ensue.

This point we have before argued, yet in this place for the sake of perspicuity we will repeat: that to us it appears a *material* law in the Divine government, not to *astound* his subjects on probation, with an overwhelming amount of compulsory evidence, in relation to any subject to be presented for their investigation and belief; but rather giving that *quantum* of evidence to their consideration, which should exactly harmonize with their degree of liberty and free agency; otherwise than *this*, there could have been no trial whether they would have chosen *good* or *evil*, free agency would have been out of the question, as no room under *such* circumstances, could be found for its exercise, as before remarked.

But, in pursuance of this subject, we wish not to forget, that we are now at an amazing height in theology; even laboring at the point where *sin* had its origin; and if we ask the question at all, we will ask it here: *Why*, if God *foreknew*, as he certainly did, that man, and some *angels*, would fall, and the latter beyond recovery, while also many of the former would be *finally* lost; *why*, we ask, did he create them at all? why not prefer for them an eternal state of nonentity as *to their* existence, rather than to bring into a conscious condition, beings capable of endless duration, and of endless sufferings? As to this question, we have satisfied our own mind in the following manner, by supposing the Creator *may* have thus communed with himself, on this *very* subject, long before he created any thing. Not that we believe in a *succession* of ideas in the Divine mind, yet as we have no other way to express ourselves on such a point, we have said that he *may* have thus communed with himself on the subject of intellectual creation, as follows: I AM THAT I AM, the *Eternal God*, there is none beside *me*, and shall never be fully known to any but myself; and from the benevolence of my nature, or attributes, *I am* determined to bring into being innumerable existences of *mind*, of *animals*, and of *matter*. *Matter*, I know, although I create thousands of systems of worlds of it, yet can it never *think*, *know*, *love*, *obey*, or *fear* me, and therefore cannot as mere matter, unaccompanied by other and superior existences, glorify me as its Creator, not having a knowledge even of its own substance or being. And though I were to people as many systems, with innumerable *animals*, having no *rational* powers; yet *these* cannot know, love, fear, or glorify me as their Creator; for neither can these know, that even *themselves* exist. And, therefore, if I will be known, loved, feared *and glorified, as Creator of* all things, I shall find it neces-

sary to bring into being existences, which shall be endowed with a *likeness* and *image* of my own moral and eternal intellect, on which account *such* beings will live to eternity, coeval with myself, and never either become insensible, or cease to be, as it shall relate to their minds. These having in a degree my image, as it relates to moral powers; and as it relates to eternity of *being*, my full likeness, forth forward from the time of their creation, will, in distinction from all *matter*, whether animate or inanimate, have a power of perception, so as to be able, not only to *know* that they *themselves* exist, but also in proportion as I will reveal myself to them, *may know*, *love*, *obey* and *glorify* me. By this means, therefore, though I create myriads of systems of matter, in the form of globes, or worlds, and shall people them with as many kinds of animals; yet all these, though they cannot know either themselves or me, shall glorify me, as *through* them in a measure, my eternal *power* and Godhead shall be known, to *such* beings as I shall make in my image and likeness. But I must not only endow them with a measure of rational understanding, but also with the power of *moral freedom* of *will*, or they will not be able to make *use* of their understanding; which if they cannot, will be to them a useless attribute, and a useless attribute is the same as none at all: for as I am a *free* spirit, a portion of this principle must be given them, as the *crown* of their intellectual natures, and my peculiar likeness. By *this*, they will be constituted intellectual *free* agents, having power to *will* and to *do*, in a limited sense; but not *so* limited, however, as that their acts shall not be their own, and their *vice* or their *virtue* their own, not mine. If this is not done, they will not be above that grade of my works comprehending mere animals, and therefore, incapable of *moral* action and moral accountability, and in *such* a condition can never know, love, obey, nor glorify me, as their Creator; yet if I shall *thus endow* them with freedom of will, or in other words constitute them free agents, in the volitions of their mind; then they will most assuredly be *liable* to fall, and to apostatize from me, and loose the holy, innocent, upright state, in which I, as God, can do no otherwise than create them, as I can never create that which is *evil*, or having any *tendency* thitherward, for liability and tendency are two distinct principles. But if I do not thus endow them, then they cannot act freely, and can never be *moral* agents, nor in any degree be above that scale of existences which will distinguish the brute creation; who can never act, except as the *law* of instinct and sensation shall direct; for which reason *it is impossible* for them to be accountable for their acts, as *there will be* no intellectual moral freedom of choice in their

power. Under *such* circumstances, should I give them a law, it cannot be such a law as shall make them *accountable*, as it will not be possible for them to err in a moral sense, as they will act only as they shall be acted upon; moral law to such beings cannot be in any sense applicable.

In the creation of *mind* and *matter*, I seek my own *declarative* glory, by communicating a knowledge of myself to the intellectual part of my works; and in return, desire to receive their love, obedience and adoration, which, if performed, will insure *their* happiness, and shall be required in the nature of such laws as I shall adapt to their state of being. But if I do not make *rational moral free agents*, then shall I be forever prevented from being declaratively glorified, as no other *kind* of being can do it, but such as shall have this tremendous qualification; and in consequence, so far as it can relate to my *declared* glory, will be the same as if I should never create anything at all. I therefore determine to create such beings as shall be intellectually free to act morally right or wrong, as they alone may elect; otherwise than this, it will be impossible for me to introduce beings into existence having capacities of intellectual happiness, and will baffle my great design of endless benevolence, and of being thus glorified by the works of my hands, and to manifest the glory of my *power*. But should I make angels and men, in such a condition as to *them* shall appear that they act freely, but in *fact* shall not be free, and on that account should enter into judgment with them, if any should *err;* when at the same time I shall know that my unseen power propels them to every action, and that their doings will be but the *echo* of my own *will*, and that I could succeed in hiding this fact from them to all eternity; yet in *me*, such a procedure could never be sanctioned by my holiness, and therefore such a state of things can never take place, because it would be *morally* inconsistent, and therefore impossible, under the administration of heaven. And now that the subject has been duly weighed in the eternal mind, as it relates to the condition in which I will produce intellectual beings, and find it can be no otherwise accomplished; *shall it, therefore, be done?* seeing I *foreknow* that some will abuse this amazing qualification of their being, which is *free agency*, and descend to unutterable ruin, whether redeemed or not. Benevolence being a trait and an attribute of my nature, as well as that of omniscence, *is it* consistent *with that benevolence* that I shall create beings and endow them with so fearful a power, which will put ruin within their reach, seeing I also know that *some will* abuse that power, to their *own endless* destruction? It is consistent, *inasmuch as the creation* of that power cannot be the cause of

their ruin, nor the *possession* of that power, nor any *secret* operation of mine; but solely its *abuse* and *pervertion* to purposes which can never be sanctioned by my holiness, will be the *real* and *only* cause of sin, and their destruction. I shall therefore create them thus; for if I do not, they cannot be moral agents, and never can enjoy true intellectual happiness, and will compel me to create, if I will create at all, nothing higher than mere irresponsible animals, and the globes on which they must subsist, whose mere existence can bring no glory to my great name, under *such* circumstances, and therefore I may as well renounce forever any such operation. But I shall not renounce it, as it *is* consistent to create beings with this exceeding endowment; for if I do not, my *declarative* honor will be forever prevented; and besides this, shall I suffer the foreseen evil and apostacy of *some*, to prevent me of the creation of countless myriads of others, whom I know *will not* abuse that gift, and will remain forever happy? shall I suffer some evil foreseen, to overcome and prevent an immensity of good, as it shall relate to others, who will not abuse that power? But were it foreseen of me, that *more* evil will ensue from the *abuse* of free agency among the moral beings which I am able to produce, than good, then a *reason* why creation should not be allowed to proceed, from motives of universal benevolence, would *seem* to be afforded; yet even under *such* a predicament, as that of the existence of more evil than good, the *principle* of benevolence in me, would remain unimpeached, as it is impossible for me to *will* the ruin of any part of my intellectual creation, however I may *foresee* the *abuse* of my gifts; which *abuse* will be their ruin, but not by my *will*. But if the gift of free agency shall render all liable, *may* not all the intellectual beings which I may bring into being, descend into a state of ruin? this is even *possible*, and may so turn out, as my *mere* foreknowledge of events can have no influence on the action of free creatures. And if I will continue to them the power of free agency, I, even I, *cannot* prevent their fall by sin, as it is a *free* principle, and cannot otherwise exist, than by its own freedom, which I will not destroy out of their natures; for were I to do this, it would be to render them unaccountable, and to retrench a part, and the most beautiful part of my intellectual creation. But on the other hand, is it not equally possible by virtue of this ennobling gift, that *none* of all the myriads of intellectual beings which I may cause to exist, will abuse their gift of free agency, and therefore *may*, if they *will*, live forever in a state of progressive perfection; yet even *such* a state of things cannot ensue, merely because I *foreknow* all events; but because they can *will* obedience to me, which *power* will be the very *design* of their liberty of will, and glory of their natures. *But on the* principle of my foreknowledge of their abuse of this *free power*; how is it, as a principle, either consistent or *benevo-*

*lent* for me to create such beings or individuals at all? on *this* ground, and this alone, it is answered; I shall be benevolent in *design*, and for the same reason shall be consistent in *principle*, as *inconsistent* benevolence cannot find a place in the Divine mind. There is no reason, therefore, that foreseen evil should prevent the operations of my hand, *if* such foreseen evil shall arise *solely* out of the *abuse* of high and holy privileges, but not out of my works, as a matter of *necessity*. Could such an event transpire, as that *sin* and moral ruin should arise, as a matter of *course* or necessity, out of the operations of my hands, then indeed will it be seen of those to whom intellectual perception shall be given, that my *wisdom*, my *goodness* and ability to arrange and create orders and systems of being without containing in them the germs of dissolution, and moral damnation, does not exist; which is not according to truth; but were it so, would argue me, and more than argue, would *prove* me, in the view of such beings, a God far enough from possessing *consistent* unlimited power, wisdom and goodness. But I am certainly able to produce beings of *such* moral powers, and having such degrees of free agency as shall enable them to decide their own happiness, or their own misery, by the abuse or the right use of principles and powers which I can give them; or I am not entitled to the claim of universal homage, as having unlimited, consistent power and goodness. Were I not able to do this, then were it impossible for me to produce beings who could be accountable to me, as it would be impossible, on that account to address to their attention *moral law*, as moral law would be as unfitly applied to beings of such a description, as to the beasts of the wilderness, not having power to *accept* and obey, or to *reject* and disobey. On *this* ground, as it will be impossible for them to *sin*, so will it be equally impossible for them to serve me, *only* as unthinking matter shall serve me, moving only as it shall be acted upon, which is in no degree intellectual service. But I do know, that a vast amount, both of angels and men, who shall people heaven, and the worlds, and systems of worlds which I will frame, *will not* abuse this gift, *will not* pervert their agency, however severely they may be tempted, will not rebel against my goodness, to be developed in my laws and government; but will *stand*, holding fast their *first estate*, in eternal fruition and perpetuity, by a *right* use of their free agency, of which gift I will be the author, and will ever honor, as the brightest trait in their intellectual being, without which gift their being can be of no real value.

Thus we have satisfied our own mind, and, as we think, have justified the Divine Being in bringing forward, from a state of non-existence, the creation of men and angels, even though he *knew* that *some* would fall away from their *first* condition of innocence; by showing that his *design* was benevolent, and that he could not *have willed* the sin and ruin of any, nor have made

them accountable, without also making them *liable*. Sin, therefore, came into being, not of God's set purpose, but from the abuse of the very gift which constitutes the moral *existence* of all intellectual beings.

But says the Universalist, who objects to the fact of man's free agency, as qualified by the orthodox sects of religion; can it be maintained that a *good* and *powerful* father can be consistently benevolent, who shall bring into being a child, and then put a dangerous weapon in that child's hand, by which that father foreknows his child will certainly destroy its own life? we think it can be maintained, but on *one* ground, and on *no* other. Pray what ground is that? it is this, and this alone; if that knife, or weapon, is made essential to the whole happiness and well being of the child, if *properly* used, it is consistent, as without it, it could not be happy.

This similie illustrates our idea of intellectual free agency, as without it intellectual beings cannot be happy, though it is a dangerous gift. Any other view of this subject neutralizes man's accountability to God, either in this life or the life to come, as well as to himself, or to his fellow man; for *virtue* starts from the *same* point, where sin may also have its beginning.

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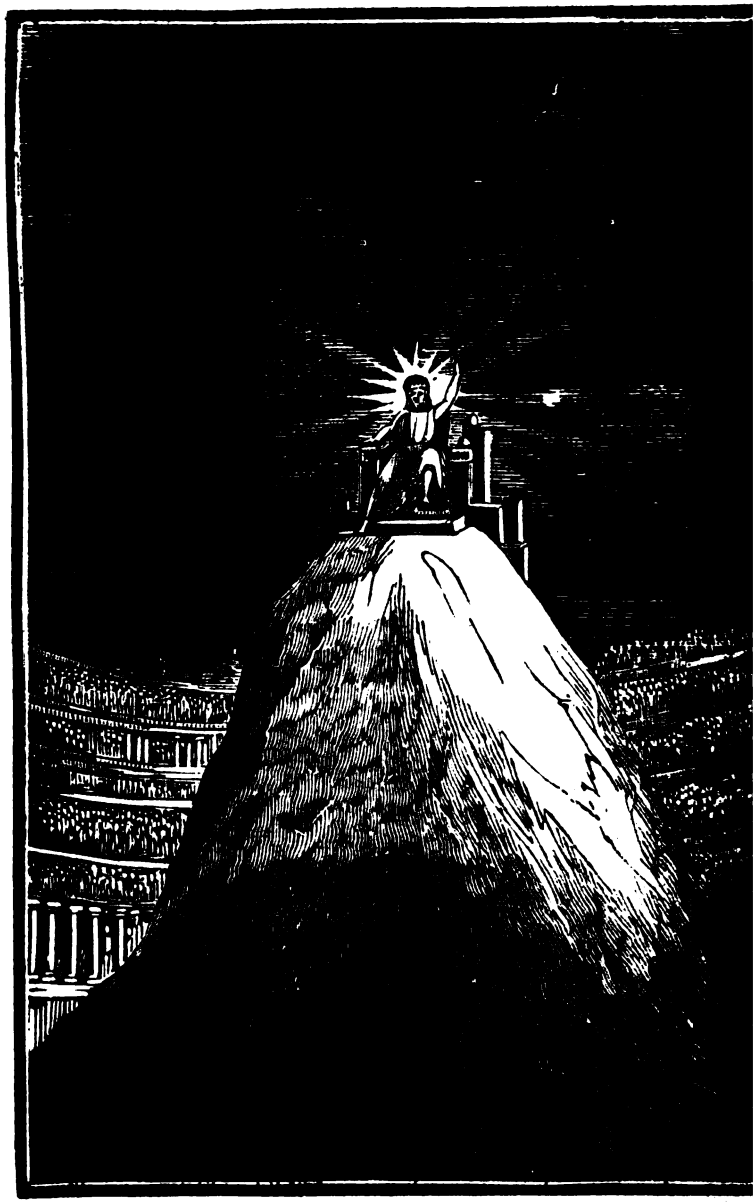
### *On the Mode or Manner of the Trial of the Angels, and respecting those who fell.*

But to return *again* to the *main* point, that of the first sin, and reason of the being of the devil or Satan, with other fallen angels. But what light is there that shines on a path whose track runs over so high a region? None, except that of mere human research and speculation. John Milton, the greatest of English poets, has struck out for himself, in blank verse the most exalted, way over this moral Alps, as found in his *Paradise Lost*, the *story* of which is as follows:

Long before the creation of this world, or any part of the solar system, when the space it now occupies was dark and void, when chaos reigned, as it had reigned from unbeginning eternity; on a certain day, such days as eternity brings forth, all the angels or first beings, were, by the summons of the Most High, brought immediately around the throne of the supreme presence; who, as they arrived, took their places according to their degrees of intellectual excellence, in circles, one beyond another, orb encircling orb, of circuits inexpressible, on account of their multitudes. From all the ends of heaven they journeyed on *golden* wings, under their various hierarchs, or angel-captains, *waving as they* came on, myriads of ensigns, standards and gon-



falons, twixt van and rear serving as distinctions of their various orders and degrees. But when arrived around the flaming throne of God, which arose from the heights of a mount, whose top was involved in light which made it invisible, silence was required: then the glittering wings of these morning stars fell from their outspread glories, as so many robes of state, in majesty about their forms, shrouding all their lineaments divine in the habiliments of light.

Now the purpose for which they were come together, from all the provinces of heaven, was announced from out of the midst of the mount, by a voice which sounded as the roar of many waters, or as the sound of many thunders, informing them that it had pleased the Creator to *reveal* to their notice a character and a person, of whom as yet they knew nothing. This person, by that voice was called the Son of God, who now appeared on the summit of that mount, in excessive glory and beauty, (*See the Plate*) bearing the human form, whom *all* the angels were now required to worship and forever obey. This mandate heard, each to their province and palace of abode sped their way, in ranks and orders as they came, peopling heaven's far spread plains with the sons of light, seeming well pleased with their *new* allegiance to this before unknown Son of God. But it soon appeared that *all* were not thus pleased, as there was *one* among their number who was higher than all the rest, the only *archangel* of the heavenly powers, and the brightest of the celestial hosts; who, as he journeyed on rapid wings, far from the throne of God, "in the sides of the north," whispered *treason* in the ear of one of the angels, next in power to himself. He cautiously unveiled his mind respecting this Son of God, to whom *knee-service*, as he called it, was required; insinuating that himself, with all the rest, were imposed upon, as it was *his* right, not this stranger's to receive honor and obedience from all the angels, as their *only* superior, God alone excepted.

Here, according to *Milton*, sin had its origin, commencing in the mind of this spirit, the highest free-agent which God had made, who took *envy* at the Son, whose glory and majesty excelled his own, with attitudes of dignity and command, far surpassing all the glories of angelic natures—so that he suffered unconquerable hatred to take the place of his previously happy feelings of subordination and peace toward the Most High. The heresy of this angel soon spread among the sons of light, and at length seduced full one-third of their number; who, embodying themselves under this angel, waged war upon the other angels, who would not receive this doctrine of opposition to the Son of God, intending to besiege and conquer the throne itself, and seize upon unlimited rule in heaven, compelling even God himself to a state of vassalage. But against this apostacy all the other angels contended *in array on the field* of battle, yet without success or

defeat for the space of two days; but on the third day, the Son of God, whom they had despised, entered the arena alone and single handed, against this mighty boaster and traitor of heaven, with all his company. This Son of the Most High, whose gentle manners on the day they first saw him they had despised, now put on terrors dreadful and severe, gathering in his countenance frowns irresistible, and mounted his chariot of power, whose wheels shook heaven, all but the throne itself, as he rolled in fury toward the rebel ranks. But soon he arrived among them, when with his right hand grasping ten thousand thunders, rolled over them such a storm of horror, (*See the Plate,*) as reduced their courage, and, astonished, all resistance lost, down their idle weapons dropt, while o'er shields and helmets, and helmed heads, he rode; thrones and powers, and mighty seraphim, prostrate on the ground crushed and bruised beneath his force. From the wheels, as they turned swift as light, there shot forth storms of iron arrows, while there glared on every side eyes so fierce and dreadful, as quailed the stoutest gaze of either good or bad, and all the while voices pealed damnation, through their being. Yet half his strength he put not forth, but checked his thunders in mid volley, for he meant not to annihilate, but to drive them out of heaven, down to hell, which already the divine vengeance had created for them, far in the bowels of boundless darkness.

But whether such were the mode of their trial we *doubt*, and have therefore chosen another hypothesis, as before alluded to, in which we have supposed that their trial proceeded on a question respecting their *creation* and *Creator*, rather than on the *revelation* of an unknown person in company with the God Head, as is Milton's opinion, and many others who follow him on this subject.

But to us it appears that *such* a revelation to the angels was not required, as the announcement of the Son of God among men to be a sacrifice for sin, could no way affect these primitive beings, for good or ill, but only as a subject of wonder and surprise, and cause of admiration. Yet we know it is said, Heb. i. 6, in relation to the Son of God, "*And let all the angels of God worship him.*" But we ask *when* was this said to the angels, and *where* was the Son of God when they were thus commanded? Not in *heaven*, for there he was never known previous to his incarnation, as the *Son* of God, having forever existed as the *Word*, or wisdom of God, but *not* the Son; as it was in this life, among men, as born of a woman, that he was first known as a Son, as it was said to Mary, Luke i. 35, "*that holy thing which shall be born of thee shall be called the Son of God.*" Shall *be*, not is *now*, nor *was* previously, but shall be so called when he shall be born of the woman.

According to the phraseology of Heb. i. 6, as above quoted, it *appears to* have been a new commandment to the angels, or *why*

should it have been said, that they *should* (future) worship him if they had always known him in heaven? But the reader will do well here to discriminate the peculiar form of speech made use of in this injunction to the angels, which was, that they *should* worship him *when* "He (God) bringeth in the first *begotten* into the world;" and to us is sufficient proof that the *Son* was an adapted term, suited to his incarnation, and not to his *previous* being from everlasting, the *fellow* of the Almighty, and express image of his person. On which account, we think Milton has failed in his imagination, in supposing that the trial of the angels proceeded on the ground of a revelation of the *Son* of God in heaven, as at *that* time no *Son* existed, and no need of *such* a revelation to that class of beings; but to men *primarily*, and to angels secondarily on man's account.

But respecting this great yet rebelling angel, it is said—John, viii. 44—"*that he abode not in the truth:*" and is called by that Apostle, *the* devil, and father of all the wicked; also, "*a murderer from the beginning.*" But let it be remembered, that this account of that spirit, is Christ's; who knew him—as he was his Creator, as a *good angel;* and when he fell from his first condition, and the reason or *cause* of that fall—on which account, he could give that description of him, which admits of no doubt or controversy; which says that *he* was a murderer from the beginning. But *what* beginning is this, to which he alludes? We answer,—the beginning of his apostacy, in heaven. But *how* was he a murderer? This is also answered:—by his proposing and aiding a revolt among the angels of God; which, when for themselves they had sanctioned, originated sin in their own individual natures, and was the seal of their moral death, and banishment from their first condition; for which reason, he is called a *murderer*, as it was in his *will* to destroy the works of his Creator, as far as possible, or as lay withing the reach of his subtilty. But he *abode* not in the *truth*. Now *what* truth was that in which he did not abide; the forsaking of which, produced so great a change in his *nature*, and state of being? It could not have been the *truth* which God announced to *Adam;* that *his* moral, as well as his natural, or animal life, depended on his obedience to the law he gave him, respecting the tree and its fruit; as *such* a test, or *such* a law, could not have suited the condition of an immaterial being, such as Satan is. It is true, however, that this spirit contradicted to Eve, the consequences of which God had forewarned her, and her husband, if they touched the tree; but it does not appear, that *this* truth had anything to do with angels; and cannot, therefore, be said to be the *truth*, from which this fallen angel had departed; as he had never been interested in it, for himself. It is easily shown that he was a sinning angel, *previous* to the transgression of Adam; in the *fact* of his having entered into the mental organs of the

animal called the subtilist beast of all the field, even before the conversation took place, between it and the woman, about that commandment, respecting a certain tree and its fruit. But we can go still *further* back, in showing *that* spirit to have been a rebel against God and his creation, than even the commencement of his temptation, to seduce our common mother, by means of the creature called a serpent, or k-ha-noos; as *previous* to his possessing the organs of that animal, he *must* have *willed* to do this thing, ere he could have sought to accomplish it; so that this feat performed against the soul and life of Eve, was not his *first* derilection from *truth* and righteousness; it was not his *first* murderous act.

We therefore feel perfectly at liberty now to ascend beyond the time of that transaction, when that evil spirit first conceived the ruin of the first woman, to seek for the first sin; and the time when Satan forsook the abodes of *truth*, and became a murderer, a sinner, and must so remain, till sin can work its own redemption, and annihilate its own nature—which will be when *effect* shall rise above its cause; as we know of no atonement made for sinning angels, or that they can make atonement for themselves. But how far back it was in the annals of eternity, when this and his fellow angels sinned, is not revealed in Scripture. There is no clue to guide in this research. All we know of it is, that they fell from their *first* estate; and that *the* one called the devil, and Satan was present at the time of the creation of the globe and of the first man and woman, and stood ready to exert his power in the ruin of our race, which is now nearly six thousand years since, according to Scripture chronology. As it respects the *truth*, in which he did not abide, we believe it was the virtue of reliance, that God was truth, or in other words, that God was God; and the very error which this leading and first apostate committed, was the error of unbelief respecting the being of a God; and unbelief is the high road to lying, as it is said of Satan that he is a liar, and the *father* of it, and that he sinneth from the beginning; that is, from the *time* of his own apostacy—the beginning of sin. But how was it possible for him—being good, innocent, and holy at first—to commence to be evil? as it is hard to conceive how a sweet fountain of itself, can send forth bitter water, or that which is *pure*, can *begin* to be otherwise, as it is hard to understand how a lever can have a purchase, except it have a fulcrum to rest upon.

In answer to this, we shall show how both a lever and a fulcrum can grow into being together; how sweet water may in the course of its flowing, grow bitter; and how that which is *pure* can begin to become otherwise; according to the best argument this subject affords—as we have presumed to judge—and will embrace in detail the progress of the trial of the angels, and will ascertain the precise point where active rebellion, with its *root*, had its birth.

We have already supposed, as the reader may recollect, that the Divine Being did not at *first* reveal himself to the angels, which he had created, except on a *gradual* scale of developement; not in full plenitude, overwhelming their powers of cool investigation—as such a procedure would have prevented forever the *made* of their trial; which was, as we believe, to progress on the ground of a *gradual* revelation, or developement of the *evidence* of his being, suited to the capacities and the reasoning powers of the angels. For if he had at once poured upon them an ocean of evidence—as he could have done—to prove to them his claims to the glory and honor of being their Creator, it would have been at once a state of *knowledge*—of absolute knowledge, and certainty: *faith*, or *belief*, founded on such degrees of evidence, as should excite their examination and research, and bring into exercise the various powers of their minds before they could determine, would have been driven out of the question; a *trial* of their fealty, or free choice of his government, could not have taken place: so that the highest gift or qualification of their natures—which was their freedom of will—would have been rendered nugatary, as before argued; on which account, *faith*, or *belief*, founded on the investigation of facts, affording certain conclusions, would not have existed, in their case; all would have been compulsion, force, and coercion; which is not God's way of dealing with intelligent beings.

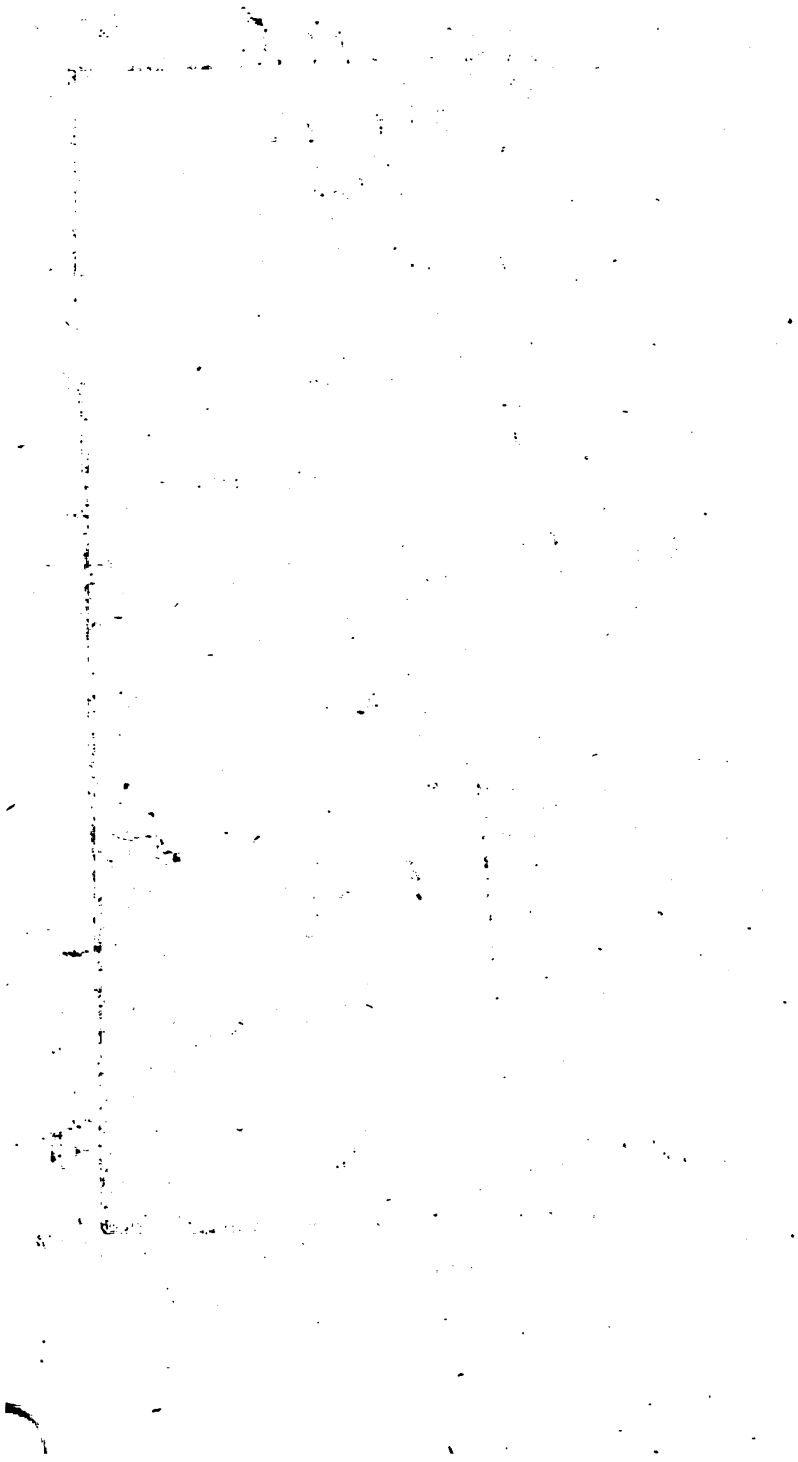
But as to the peculiar mode, or manner of revealing himself to them after they had remained awhile in their incipient or infant condition, for the purpose of their having opportunity to bring into operation, by *association*, the powers of their minds, we are inclined to believe, was by his becoming *visible*, and of putting on the *appearance* and *form* of an *angel*, like one of their number, and mingling with them, though somewhat superior in majesty and splendor, by which to attract attention, and as preparatory to his claims upon their fealty to him as their God, their Creator and king. Of the arrival or first appearance of this being among them, we have supposed the circumstance as follows: Heaven's vales, its hills, mountains and savannas were peopled again with the angels, after their return from their voyages of discovery, in the regions of space, an account of which we have before given; and while employed in such ways as occupy angel minds, in groups or singly, over all heaven's empire, their attention was suddenly turned to the heights above, as there appeared in one particular direction, a light, far off, in the *darkness* which encompassed their heaven, beyond its rays. This light to them appeared as a bright comet would appear to us, were there no other lights in the firmament above, and seemed to be descending with immense velocity toward their world, while its rays shot sweetly over all the heavenly regions. But as it neared their atmosphere, they began to discern in the midst of the light

a glorious being, from whom, as from a centre, there went out incessant streams of light, which at various distances formed a multitude of haloes round about, as so many newly born rainbows; while the centre glowed with a vividness excessively bright, as if there was the lightning's origin. This appearance, as it drew nigher, began to develope the human form, or shape of angels, (*See the Plate*) whose glory seemed to lessen as it approached, till his splendor did not much exceed that of the two great archangels, who stood at the head of all the angelic powers; since known among men as Lucifer and Michael. But soon from the heights above, the sound as of torrents in the sky, struck their hearing as rapidly he descended on the wings of power, and in an instant more he stood among them, as now from all parts of that amazing world, all the angel powers had drawn together to know the import of the celestial phenomenon.

"*I am that I am*," (Ex. iii. 14,) the Almighty God, your Creator; love, worship and obey me,—was his announcement in their midst, while majesty, mingled with meekness, marked his countenance and demeanor, while traits of boundless affection poured from his pleased look, over all their myriads, and their glorious heaven. Here the first idea of their having been created was received; which previously had not been conceived of, as we have already supposed, that the idea of creation, the producing something where there was nothing previously, was an idea equally above and beyond the power of angel conception as well as men; and must therefore have been *first* revealed, and brought within the range of human and superhuman investigation, by Him who is the author of the fact, as well as the idea of revelation.

In a moment, far and wide this new doctrine, this strange intelligence was seized and acted upon, by these celestial legislators. Everywhere were seen congregrated seraph and seraphim, orders and powers of the heavenly hosts, in deep and earnest debate, on the subject of this stranger's claim. The subject of creation, and especially of the creation of themselves, was new and strange, and of vast account; because, if this personage who had appeared among them was their Creator, then indeed the worship, love, and obedience of all the powers of heaven was his due, and *their* happiness. On which account, there were many who argued immediate acquiescence, and were urgent to hasten and freely choose him their sovereign Lord, and from his mouth receive law and government divine.

Among the hosts of heaven, there was but one equalled in glorious dignity, power of intellect, majesty of mein, and deep research, that one angel now called Satan; this was Michael, the arch-angel, spoken of by St. Jude. Than this one angel, *now known as* Lucifer, none had with more scrupulous, attentive, *and profound* thought, endeavored to understand the true char-



acter and subject of this stranger's claims. Face to face, he had beheld him, and though from the glance of his eye there shot forth command, which seemed to second his claims of power; yet in dignity, so far as this angel could discern, did not much excel the fulgence of his own glory and excellency of being. He had found him deeply expert in hard questions, such as angels could *then* ask, evincing intellectual power, even greater than his own, yet coupled with sweet *humility*, seeming more to seek their *love* than fear. But as to the subject of *creation*, this he could not understand; but seemed to doubt, which doubt he soon diffused among his followers, raising arguments against the possibility of the thing; as that *something* could not be made from *nothing*, as many on earth have done since, holding *matter* to be eternal, and never was created, or any thing else.

Here the war in heaven, as waged between Michael and his angels, and him who afterwards became Satan, and his angels, first began, as stated Rev. xii. 7, as follows: "And there was war in heaven; Michael and *his* angels fought against the dragon, and the dragon fought, and *his* angels, and prevailed not, neither was there place found any more in heaven. And the great dragon was cast out, that *old* serpent called the devil and Satan, which deceiveth the whole world." This is too explicit personal, and particular, to be doubted of in its application (as we shall show in another place toward the end of the work) in relation to the war in heaven; but not a war of arms, or of sword and spear, with pomp and martial array, as Milton has it; but a war of words, a contest of doctrine, of sentiment, and of argument, among the celestial powers, in which was employed all the talent, the eloquence and tact, angelic natures were then capable of. The great question was: is creation possible, is this our God and Creator? which it seems divided their numbers; some holding with Michael, that he *was*, as no duplicity, or sign of impotency had appeared in his ways, and withal, so sweet an attraction came over their spirits, adding a degree of joy when they met his eye, which never till then had been known in heaven. But those who took a contrary position in that field of trial, did not do so from malice, (as *such* a disposition would have shown them wicked in their very nature, and thus created,) but from innocent caution, lest ere long, it might appear to their universal mortification, that they had been too hasty, and too credulous, not having canvassed sufficiently close so important a subject. On this account they withheld their worship, till their doubts might be dissolved; while the others, with Michael at their head, with songs and hallelujahs poured round his glorious person, and freely expressed their joy, and hailed him king of heaven. At such a sight as this, those who had demurred from mere caution, instead of quietly waiting till *further* evidence of the stranger's claims should be given; conceived a degree of sur-

prise toward their brother angels, because they had so soon made him supreme; imagining that theyhad there by poured contempt upon themselves and all angelic existences. Debate now followed debate, in all the force and form of sober argumentation, pouring from the lips of celestial orators; each urging his views with honest zeal, not doubting on either side but they were right. Michael and his angels, as opposed to him who *became* Satan, maintained the stranger's right to the kingdom, by virtue of the eternity of his being, and also because he possessed the power to create, and from the fact that he had created them all; urging the vast amount of ingratitude they should be guilty of, if they did not all so receive him. To whom the opposing angels (but yet innocent of sin, as an error of judgment is not sin, till the *will* becomes enlisted, and sanctions that error,) replied: *if*, indeed, we were *sure* that this character is above us, and is the cause of our being, it were right that we receive him as our head, and to crown him Lord of all, as thou hast already done.

But I demur that we were created at all, as the thing itself to me and those who think with me, is believed to be impossible. Who among us can remember when this heaven was made, or when ourselves commenced to be. We know no time when we were not as now, and this sweet world our dwelling. WHO were before us? If *none*, are we not eternal therefore, and uncaused, not having been created, and owe homage to none; yet are willing to practice heavenly courtesy; as *worth* shall claim, as each our dues from all, on which account, to *me* and *thee*, the highest honors belong, as the heads of all these powers, unless this one shall excel. The hasty crowning of this stranger therefore seems a rebellion against our *own* natures and dignity of being. If then we were not created, as I with these ten thousands do not as yet believe, —it then appears at once, that this, though glorious being, who is much like ourselves, and doubtless—when the truth shall be known—is but one of our own number, who has hit on this experiment, merely to try us, whether we will be true to our own natures, or will easily relinquish our state and power to another, and a superior—were there any such in being. If we cannot remember when we commenced to be; nor when this heaven was made; is it not an argument that our being is underived, and *Creation*—as thou callest it—is but a *chimera*, a *word*, a *name*, which has no meaning; and in consequence, a Creator does not exist, but in fancy only: we are, therefore, underived, uncaused, and exist of necessity, not by our own, or the exertions of any other being.

But to this, Michael replied—while all heaven, both his own, and the opposing angels, listened—who said: that a concentration of *truth* and *perfection* must be found somewhere in an *unlimited* degree, consisting in power, knowledge, wisdom, eternity, goodness, and omniscience; must be *somewhere* ascertained,

in the aggregate, as they do not exist in us as parts, or as a whole. Thou nor me, do not *certainly* know that there is *no* Creator; which proves *us* ignorant, and admits of the *possibility* of such an existence, for aught we know to the contrary. There can be but *one* such concentration of all truth, knowledge, goodness, wisdom, power, eternity, and omniscience; but *one* eternal, self-existent being, who never did *begin* to be, but exists of necessity; it being impossible for him not to exist; and that, from everlasting to everlasting, the same, filling unbounded space, perfectly infinite in all his attributes. And for this very reason, a *multitude*, as thou knowest we are, cannot be *self*-existent, as there is no conceivable room for but *one* such being. A *multitude* of beings supposed to possess such attributes as above, in an unlimited measure, is therefore an absurdity. As for ourselves, we *feel* that we do not *know* all things,—have not all *power*, or this *argument* and strife of opinion could not have arisen among us, as all doubt is extinct, where all knowledge is present. We have, therefore, a Creator, as we *feel* ourselves not infinite in any sense, and this is he, to whom we advise immediate submission and worship, before this error of judgment shall come to be sanctioned by your *wills*, and obstinacy of feeling; when all will be lost, as that will be *sin;* which as yet is unborn, and has no being, nor can have, till thou, or some other shall, with the *will*, set up their *own* judgment, as a *standard*, in opposition to any and all other power, and determine on rebellion against him, who myself and these, in number more than thy myriads, deem our God, King and Creator.

That he whom thou stylest *God*, and king, rejoined Lucifer, the opposing angel, is a *Creator*, and created *us*, I still demur; and till *more* evidence, and of a more convincing kind, shall be produced, on which to build so strong a faith as thine, myself, and all those who hold with me, shall refuse him worship, and doubt both the existence of Creator and created. But notwithstanding this opposition to the opinions of Michael and his followers, yet it was not *sin;* this monster was not yet brought forth; yet they were in deep perplexity, whether the claims of this stranger should or should not receive their consent. Neither were the other angels without *their* perplexities, as a state of *trial*, or probation, most certainly supposes, and must involve in it some such thing as *belief*, *confidence*, or *credit*, arising out of a dispensation of *evidence*. But *belief*, confidence, or credit, is far from being a state of absolute knowledge; as knowledge excludes *belief*, by reason of its going beyond, or by carrying the principle of *belief* forward, till it ripens into knowledge so sure and palpable, as not to require the aid of evidence; as evidence producing belief, confidence, &c., are all absorbed in *knowledge*, where faith, belief, credit, and trial cease, and *certainty* ensues.

But though the angels who stood out their time of trial, and

passed that rubicon of heaven, and consequently become *confirmed* in their state of happiness, so as no more to be *liable* to fall, had, during their probation, been perplexed in relation to their course, does not, therefore, argue the presence of sin, no more nor less than the perplexities of those who fell, till the time their *wills* seconded their error of judgment. There can be no doubt but Abraham had his perplexities, when God commanded him to kill his son; yet his *faith*, his confidence and *trust* in God, carried him through, till *knowledge* supplied the reason of that command; yet furnishes no argument that moral evil was in the mind of Abraham on that account. Are not the providences of God over this world, in many respects hidden and mysterious, so that even the minds of the just and pious, are exceedingly perplexed, but is no argument of sin in them, but of their imperfection in knowledge only. We do not suppose that the *investigation* of subjects even now among the angels, which employs their powers, supposes *sin*, or moral imbecility, present or even possible on *that* account. Wherefore we arrive at the conclusion, that the angels who fell, did not sin *during* the time of their trial, but at the very end of it, as the moment *sin* was committed by them, their trial ended, their fall was complete, as much so as the fall of a stone toward the centre, which is suspended by a cord, is complete when that cord is cut asunder.

The reader will recollect, that a little above, the opposing angel Lucifer, who resisted Michael in the argument, and is now known among men as Satan, that he still doubted the doctrine of both a Creator and creation, and that he should continue to doubt, till *more* evidence should appear to justify so strong a faith. This speech did not pass unheeded of the Eternal ear, and as it was according to his plan of their trial, namely, to give *sufficient* evidence of his claims, he soon, by acclamation, caused it to be announced over all the plains of heaven, whither in this debate they were spread; that the *sovereign will* was about to give such *farther* evidence of the righteousness of his claim of being God over all, as should be *sufficient* to satisfy the most wary among all the hosts of heaven, on the great subject which had thus divided them in their opinions, but not as yet in their affections. This said, they ceased from war, a war in which the powers of heaven had put forth their utmost in debate, more than human genius can devise; to learn what more might now ensue, in confirmation or in deduction from the claims of either party, of holding the truth. This done, there suddenly appeared in the all surrounding darkness, that lay beyond the light of heaven, which was shut *in on every side*, like a diamond in a dungeon, a rim of light *passing wholly* around heaven's circumference, at a vast dis-

tance, appearing to the angels much as the milky way does now to mortals. *(See the plate.)* This phenomenon threw all the angelic hosts into astonishment, both those who doubted and those who doubted not, as *this* appearance was entirely beyond their knowledge.

This strange and new appearance had occupied their attention and wonder but a short space, when millions of the bright beings of heaven, sprang on light yet rapid wings, in every direction from this great nucleus of creation, toward the rim of light which so suddenly had thrown its blush over so immense a tract of ancient space, the home and empire of uncreated night. This sparkling, though when first discovered, appeared as nearly amalgamated, they found on near approach to be derived from a countless number of *suns*, of various magnitudes, situated at various and vast distances from each other; around which there were moving many brilliant stars, in immense orbits, with speed inconceivable, circles within circles, as about a centre, held and *balanced* in their courses by two mysterious principles, since called *attraction* and *repulsion*. These, on a still nearer approach, they found were worlds, clothed with all manner of verdure, pleasant to the sight; adorned with oceans, rivers, springs and fountains of water, surrounded by atmospheres, tempered with aqueous particles, mingled with light and the winds of heaven, in which there flew all manner of fowls, whose songs and feathery millions filled with life and animation the trackless fields of ether surrounding them. There oceans, lakes, rivers, and fountains of water, with all springs, were full of all manner of life, in the form of animals, both great and small; while there also appeared on the dry land, various beasts, huge and diminutive; but more extraordinary far, than all the rest, there was seen walking erect, with majesty of mein, on every globe, *two*, as monarchs of all the rest, creatures of upright form, with faces of human mould, beaming with the graces of high intellectual character, having a striking likeness and image of him who claimed to be the great Creator in heaven; these were the Adams and Eves of every globe of the universe, then created, which was long before the existence of the system on which we live.

But passing on from these, downwards to the centres of systems, which were *all suns*, giving light to the various families of the worlds of the Universe: these they also found to be globes of earth, or of opake matter, of huge dimensions, exceeding by millions, in bulk, the size of any one individual globe; whose orbs swept the great circles of their Zodiacs, embellished in all respects as the others; with seas, rivers, and fountains of waters; with animals, fowls and fishes: and

man, with his consort, crowning the whole with intellectual heads. The immensity of light—the suns, which as so many oceans of fire, flaming out to all worlds—they found to be nothing more than their own luminous atmosphere; so constituted by the Creator, as to give off perpetual corruscations; not only for the purpose of enlightening other worlds, but their own surfaces beneath, by the *refraction* of their own rays. This arrangement however, was found of no manner of inconvenience to their inhabitants, of either man or animals, as there went up at certain hours of time, a dense and humid mist, which extending over their whole surface, shaded with a grateful twilight those regions beneath; so that *there*, as in other globes, was an interchange of day and night, taking place in perpetual succession. The planets—as they are called—or worlds of earth—the families of the suns—they found to shine by borrowed light, received in their atmospheres, and on the face of the waters and the polar snows; and thus as they turned on their axles, maintained through all their numbers, as they fled through space, and revolving by systems, not only round their suns, their respective centres, but suns and all round *heaven*, the home and origin of intellect, and doubtless, the grand centre of all revolving matter, as well as of all happiness.

Such, the scouting angels found the rim of light to be, when swift as thought, they returned to heaven; and as most natural, it was supposed that those who had doubted would *now* be satisfied, that the stranger was indeed their God and Maker, and would hasten to offer him love and worship. But not so, as now, their leader saw him ascending in the very midst of heaven, a mountain of light, which till then, none had seen, which was vast and high, pure as crystal, whereon was set a throne of exceeding majesty, with steps of beryl, befringed with light; while on either hand there ministered ten thousand times ten thousand spirits of heaven, while he sat down on his throne—the seat of the ancient of days—who all the while had been in their midst, but invisible, yet knowing all their thoughts and ways. He smiled upon the militant hosts, and all heaven leapt for joy in return; each hill and dale, with savannas broad, and every silver flood, with all flowers and blooming groves sent forth sounds—voices new and sweet, to celebrate the glories of the king of heaven. Now, was the time but *short*, for those who had differed with Michael, to have renounced their error of judgment, not their sin, for heaven is just, and gives to all, both angels and men, *a time of* retrieving power, according as their light and circumstances may be. Now was the time when this mighty angel, *who had led* on the powers, hierarchs, and orders beneath

him in this great debate; when they, with joy, with all his hosts, shouldhave freely admitted as the others had done, the glorious Being on the throne to be the Creator, all blessed forever more; as the amount of evidence which Lucifer had required, had now been given. But instead of this, he with all his company, that moment, seconded their error of opinion by their *wills;* when there arose in their minds, a deathless hatred against the eternal king—as they thought themselves impaired or injured. All now was lost; as the immaculate image of the great Creator had forsaken their moral being—which was their innocence; and as no mediator could be admitted, they having sinned wilfully, and in so high a grade of being and privilege, they were lost to all recovery, and that without end.

But we do not believe, as before remarked on this subject, that an inkling of *penalty* and *suffering*, or retrenchment of glory, and dignity of being, had crossed their minds; as penal law, to restrain beings so high, and so near the throne of heaven, would have been unfit and absurd; as *affection freely* bestowed, on the ground of sufficient evidence, *that* he who claimed at their hand, this proof of fealty, was all he could consistently receive or admit.

Here the *first* sin was perpetrated: here its foundation and origin is discovered: here damnation was born: here the incipient principle, pioneer, and forerunner of all moral derilection sprang up: here *one* of the only two of the highest of angelic orders, was in an instant changed from a state of innocence, and great glory, to a *devil*—foul and hideous, full of all evil—a loathsome spirit, in the sight of all heaven, and of his own associates, who were also fallen—who in their fall took natures exactly opposite in all respects, to their former condition; as was but natural they should do.

This is the precise point, or period—however far back it may have been in past eternity—when that horrible eclipse of sin was first seen rising over the moral disc of heaven, far in the sides of the north; where Lucifer, or the light-bringer had by the Divine appointment, his realm of happiness; with all those angels classed beneath his supervision.

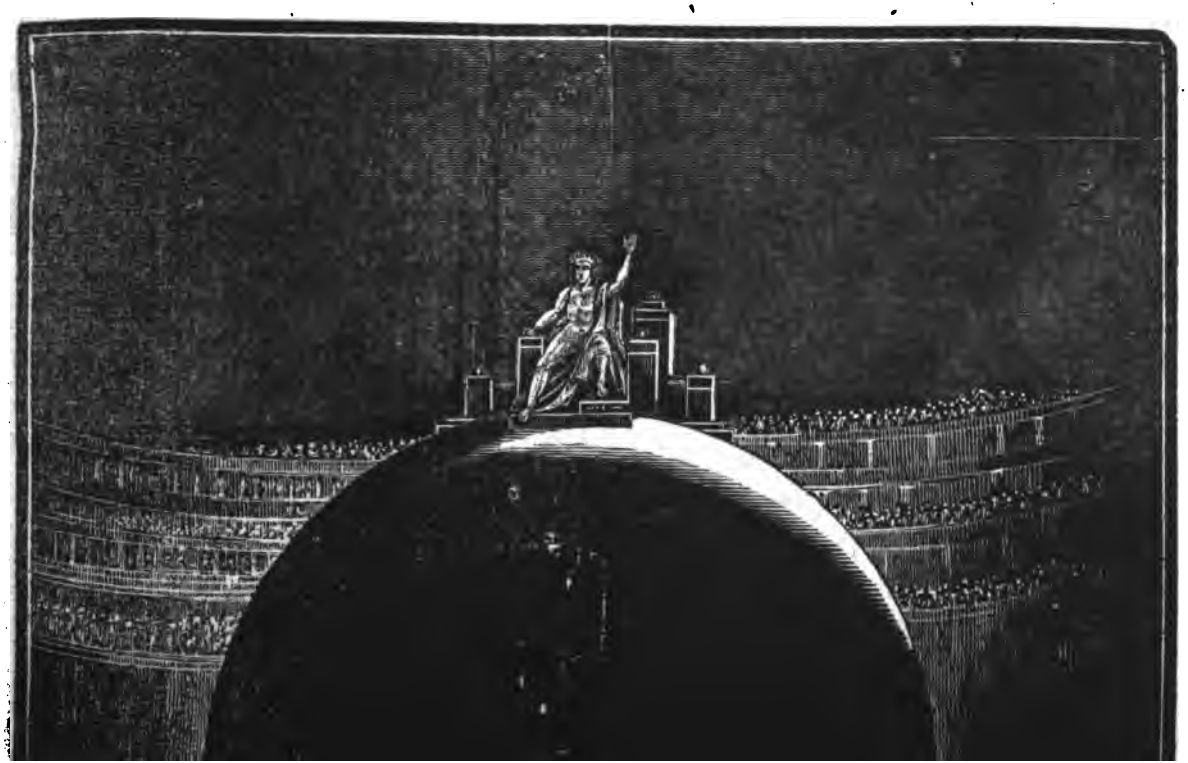
That was the time and place, when and where that elevated being by his own *will* changed himself from a holy, happy being, to one equally unholy and unhappy; and will thus remain, till wickedness can work its own cure, and annihilate its own cause; unless it can be shown from the Scripture that a ransom has been found which can satisfy the severity of justice, as a *principle;* as in the case of man.

Of the mediator of the *human* race, Jesus Christ, it is said *that he took not upon him* the nature of angels, either good

or bad, but the nature of man, his fallen propensities excepted; by which we at once discover that his mediation and atonement has done nothing for that class of delinquents called *fallen angels: how*, therefore, can they be finally saved, as is believed by Restorationists?

To enquire what the *will is*, in human or superhuman minds, were doubtless, a useless task, as it is far beyond mortal research, or any, and all the *first* principles of nature; such as gravitation, matter, life, hearing, seeing, smelling, tasting, and feeling. What these are in their *essences*, can be known only to Him who created them:—so with the *will;* it is an indefinable principle, yet a property of all intellectual being, and is the principle by which all free agents are enabled to be virtuous, or otherwise; and on which account, responsibility to Him who made us all, is ascertained. To say therefore, that the will *caused* him to sin, is saying just nothing at all; as this very *will* is the sinner itself;—as the will sins, in *willing* contrary to knowledge, and understanding, that which is not right, or in order with the moral harmony of God's Universe. If we suppose any principle whatever, so powerful as to irresistably influence the *will;* then will is no longer will, and can act only as it is acted upon; or in other words, does not act at all. In this way, it were not a hard matter, to trace the cause of sin up to God; inasmuch as it was he who put the angels on trial—gave them this power of *will*, with all their other powers: as knowledge, understanding and ability of enjoyment: and if we conceive of him as exerting an irresistable and controlling influence over this will, then that which is supposed to be *sin*, is *no* sin; as on such an hypothesis, sin was brought into being by his own procuring and design; which cannot be, and which all men with abhorence reject. But if we can admit the creation of beings possible with God—who can be endowed with this principle, *independent* in its operations, having power to *will* even moral evil, and disobedience to God; we then ascertain, that with that *same* will, he could, and should have submitted to the force of evidence, as did the other angels; but he *would* not. Now if we continue to enquire:—*why* would not that spirit yield to the force of evidence, as the others did?—we can only reply, that he *would* not—as *any* deviation from this position, furnishes a *cause*, and at once would be both his, and all the fallen spirits of hell's apology for sin, as well also as of all the sinners of the globe; an apology which the *equity* of heaven, and heaven's Eternal King, could not disregard or turn aside.

But as already remarked, it cannot be admitted that Satan, with all who fell with him, had entertained the least glimpse



of the penal consequences which would follow on their act of sin and rebellion: for it is altogether consistent to suppose, that such a consequence should have been concealed from their knowledge, as the high state in which they were created, would not admit of *revealed* penalties, as their acts must not be influenced by *any* coercion, or *allusions* to coercion, punishment or reward; *love*, and *love* alone, must have been their *only* inducement to obedience. Their state of trial, in contradiction from that of Adam's, could not admit of either promise or threat, as all their acts *must* arise out of their *will*, carried into operation by their *free agency*, which two powers are never separated. This is doubtless the reason why no exemption is possible in their case, as in the case of man; the sin of Satan and his angels was of a *more* aggravated nature than that of the woman's, not being in any way misled or deceived; or as Adam, who for the *sake* of his wife, entered into her condemnation, not being willing to be separated from her in her distress, yet by no means desiring to disobey God.

But at the moment when the lost angels had made their last resolve not to accept of a Creator then on the throne; there shot through their natures, as the flash of a thunderbolt, all the constituent passions and powers which constitute the nature of devils; hatred, *unconquerable* hatred, at that moment began to writhe within them, against God, and all his works. On this account, they instantly rallied around their great leader, in motion to depart to that region or province of heaven, which they considered their own; as the presence of God, and the angels who had not fallen, was to them insufferably disagreeable; where they would build for themselves habitations of splendor and happiness, in a state of independence, with their chief, as sovereign king and lord; but were prevented, by being driven out of heaven, toward their future and final home. Thus we think we have seen how Lucifer became Satan, or the devil, and how the angels who kept not their first estate, departed from it, and why they were cast down to hell, or thitherward, where they will finally sent at the day of judgment.

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*Reflecting Lucifer, Son of the Morning, who and what he was, as mentioned by Isaiah the Prophet.*

Of some such occurrence as the fall of the angels, having taken place in the world of spirits, there seems to be an allusion in the book of Isaiah, chap. xiv., as follows: "O Lucifer,

son of the morning, how art thou cut down to the ground, who did weaken the nations; for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the *mount* of the congregation in the sides of the north, I will ascend above the heights of the clouds, I will be like the Most High." Although there can be no doubt but this was spoken literally of Nebuchadnezzar, one of the kings of ancient Chaldea, who flourished about six hundred years B. C., in whose time the Chaldean empire had became very large and powerful, comprehending Chaldea, Assyria, Arabia, Syria and Palestine, reaching even to India. It is probable this monarch, in the greatness of his pride and kingly ambition, had desired in his heart, and probably expressed to his confidants, his intention of bringing all the nations of Africa and Asia, to pay homage to his crown, and to be subject to his rule, for the glory of great Babylon, the most splendid and the most populous, as well as the largest walled city of the globe, either before or since that time, being fifteen miles square, and sixty in circumference.

But notwithstanding the insatiate desires, and the achievements of this mortal, we cannot but think that Isaiah has used language and figures too strong and foreign to the fact; unless there is a reference in this description, to the desires and plans of *Satan* after his fall, as well as to Nebuchadnezzar, the mortal type of that immortal rebel against God and all his works. Can such language as here follows, be seriously applied to the doings of any mere man, "I will ascend *above* the heights of the clouds, I will be *like* the Most High;" a thing impossible for a man even to think of, if his ideas of the Most High are as exalted as the description the Jewish Scriptures give of him. But if we apply this language to the apostacy of that rebel angel, who by his rebellion became a devil; then such a description, couched in the strong and majestic words of inspiration, are not improperly descriptive; but portrays the ambition of this Lucifer, son of the morning, and his attempt to fight against God, and to ascend the mount of the congregation, in heaven, and to be *like* the *Most* High, nothing doubting but he could do it. That this king should be called in Scripture, Lucifer, and also *son* of the morning, which is the same as morning *star*, or in other words *light bringer*, is very singular, as his *name* was Nebuchadnezzar; the meaning of which, in the Chaldean language, was *tears* and *groans* of judgment; very different indeed, both in sound and meaning, from that of Lucifer, or *light bringer*. But if we understand this description, as given by Isaiah, literally of the man Nebuchadnezzar, and spiritually of Satan, or Lucifer, and of his fall from his first estate in heaven, then we perceive a propriety in his being called Lucifer, Son of the Morning, Light Bringer, &c. For if he was one of the two highest angels which *God had made*, it might well be said of him, that he was a *light*

*bringer*, on account of his immense intellectual abilities; in which he was an expression of the divine mind, and a manifestation of his power to produce beings of this description, having the *light* of godlike intellect, and in *this* respect was a *light bringer*. Of such a being, it might well be said: O Lucifer, *light bringer*, how art thou fallen from heaven, son of the morning, or of the first creation; for thou hast said, I will ascend into heaven, I will exalt *my throne* above the stars of God, (the angels,) I will sit upon the mount of the congregation (of angels) in the sides of the north, I will ascend above the heights of the clouds, (even heaven's glory,) I will be like the Most High, (if not above him;) which disposition he still retains, as is said of him in the New Testament, "*the devil sinneth from the beginning.*"

As before expressed, we have no doubt that his sin was commenced at the very moment when he conceived resistance to the claims of God to the love and obedience of the spirits which he had made, and was the act of his own *free* will. On having found his views were wrong, and that his judgment was not infallible, he conceived on the instant, hatred to his great opponent, the Creator, with meditated revenge, the natural offspring of hatred; which disposition, in the twinkling of an eye, forever confirmed *him*, with all those who had sanctioned his ways, in a state of deathless opposition to all good. And such was their condition, so high, and so encompassed with light, which they at that fatal moment dared to despise, that retraction and repentance became impossible; and never from that moment have they felt repentant emotions, nor ever will to all eternity. So deep and so remedyless is their fall, that still they feel a horrid satisfaction in the enmity of their natures, against the Divine Being and all his works. But could these fallen angels have exercised a moment before their first sin, any other feeling than that of hatred and rebellion, on finding themselves mistaken in their opinions? most certainly they could, as their natures were, the moment previous, unbiassed to sin, and might therefore, both on that account and the account of their free agency, have rejoiced to find their error corrected; but instead of doing this, they *willed* at that moment an eternal opposition to God, when unbounded rage took possession of their natures, which from that time has never subsided nor ever can. At that instant, the divine support, which had brought them into being, and from whom their original innocence and holiness was derived, became forfeit, beyond the power of cousistent redemption. If it be admitted for a moment, that they could *not* have exercised other feelings and dispositions than they did, then in that same moment we admit that they could *not* help their fall; if so, then they were not to blame, and of course are not fallen, have not sinned, as it is not for the things we *cannot*, but for the things we *can* do, yet do

not, that the Supreme Being calls his creatures to an account. The angels were as free to fall, as to stand, being in *no* way necessiated or misled, as there was no darkness or doubt at the *time*, on the subject of *law* by which they were tried, as the evidence of the *fact*, which they had disputed, was *then* abundant, even to their own understandings. It was, therefore, their *own* act, *abstractedly* so, or it was not theirs at all. But at that instant, every *good* quality forsook them, of *necessity*; as much so as a golden vessel filled with the pure waters of a pure fountain, is changed, every particle and atom thereof; if but a grain of coloring substance, or of poison, be cast therein, it is destroyed of its first purity. So with those pure spirits; love became hatred, humility became pride, good will became malice, eternal life became eternal death, joy and happiness became anguish and misery, free agency and free will became *fate;* so that they are necessitated to remain, *unwilling* to *will* anything but enmity to God. Anticipation of a perpetuity of happiness, became a fearful looking for, of fiery indignation and judgment to come, to be poured out upon them. Confidence in their own uprightness became dastardly fear; and knowledge, with every high ability of their intellectual natures, was prostituted and perverted to the ways and wiles of devils, taking in all things, the exact opposite of order, peace, and happiness.

There is a line of demarkation, which pervades all first principles, whether of morals, politics, or physics, beyond which, if a man proceed he cannot return. If in physics, a man place himself, by design or accident, within the suck of the falls of Niagara, who can redeem him. If in politics, a man forfeit all the rights of human society, he is cast forth as an outlaw or a victim; who can redeem him? Why not, therefore, much more so in *morals*, as the higher we ascend, the more and the greater the responsibility? The line of demarkation once passed over here, as in the other cases, cannot be retraced; beyond which, even *mercy* itself cannot go, except at the expense of justice. How then was Adam and Eve redeemed, it may be inquired, who had passed, as supposed, the line of demarkation? but this we do not admit, was the final line of demarkation with them; as we see mercy *was* extended to them, in the promised *seed*, as in the *atonement;* which was not contrary to, nor inconsistent with divine justice, or it could never have taken place. Yet in man's case there is such a line of demarkation, and it is arrived at and passed, when a redeemed human being has despised or neglected his last and only hope, the opportunity of grace in this life. As it is said in Heb. ii. 2, 3, "For if the word spoken by angels (in the giving of the law) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we *escape, if* we neglect so *great salvation.*" The account which *is given of* the fall of the angels in the New Testament, is that

"*they kept not* their first estate;" which, if true, proves that they left it, which also proves that with or by the same power they left it, they could have also kept it till this time, and forever.

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***What became of the Angels after their Fall; is there a Hell or not in another World? and is there yet to be a Day of particular and general Judgment? with further Proofs of the existence of a Devil.***

Thus far we have pursued the above subject, and think we have shown how a part of the first angels became *evil* spirits, or devils, and on what principle sin had its beginning; by which procedure we have cleared the Divine Being from the charge of being the cause of sin; and more than this, that he could not even have prevented it, unless he would have destroyed free agency and free will out of their natures; which had he done, would have been inconsistent. Our next inquiry, therefore, will be to ascertain what became of those fallen angels after their apostacy and loss of heaven. Concerning this, it is said 2d Peter, ii. 4, that "God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness, to be reserved unto judgment," or to the judgment of the great day.

Now were we to believe on this subject as do Universalists, namely, that there never were any such angels or beings, who fell from a *first* condition of happiness; who God would not spare, but cast down to hell, we should save ourselves the trouble of this enquiry; as there could be no hell to cast them into; for if such angels do not exist, a hell for them cannot be found of course. But the passage states that those angels were not only cast down to *hell*, but that they *are* under *chains* of darkness, reserved to the judgment of the *great day*. See St. Jude, vi. "And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." The orthodox sects believe that Satan, who tempted Eve in the garden, and Christ in the wilderness, was the same evil being whom Christ calls the *prince* of this world—see John, xiv. 30—who came to him, and found nothing in him, just before his death on the cross. But Balfour believes, that this *prince* was the civil and ecclesiastical powers, consisting of the Romans as the *civil* power, and of the Jewish doctors of their law, as the *ecclesiastical* power. But we would ask, in the name of logic, how two powers, so opposite in nature, object, aim, and origin, as were the imperious heathen Romans, *the conquerors* of the Jews, and the ministers

of the Jewish religion, which was of God, can be considered as *consolidated*, so as to be spoken of as *one prince*, and as coming to Christ, and finding nothing in him to suit his purpose. The Romans, in the crucifiction of Christ, acted somewhat passively, as they did it in *compliance* with the wishes of the wicked Jews, and the mob which had come together on that occasion, and not of their own wish and prosecution; therefore, the whole affair is to be resolved into the *act* of the Sanhedrim, or court of Jewish Elders. If so, how are the Jews to be reckoned as the *prince* of this *world;* even allowing Judea to have been solely meant by the word *world*, seeing they were not then the ruling power, as even the privilege to keep up their religion, was by the clemency of the Roman Emperor, and could not therefore have any claim to the word *prince*. But if it be insisted, that this *prince* who came to our Lord, and found nothing in him, was the Roman authorities, urged on by the Jews, how is it said of him as in John, xii. 31, "Now is the *judgment* of *this* world, *now* is the *prince* of *this* world cast out;" as the Romans were *not* cast out of their dominion of Judea, nor of their other provinces, till many ages thereafter; which should have been done at that very time, if that *prince* was the Roman power. That the *Jews* were cast out some forty years after that time, by these very Romans, has nothing to do with the case; because it cannot be shown that the terms *prince* of this world, is applicable to their then situation, having been for more than thirty years from that very time back, despoiled of their civil power by the Romans, and had been and then were, governed by the emperor's substitutes, the Herods. It follows, therefore, that this prince, who came to Christ, and found nothing in him which was corrupt, was the devil, that fallen angel: who with his associate angels, were then bound under chains of moral darkness, and reserved unto the judgment of the great day, as said by St. Jude, when they are to be cast into *hell*, which it is said was *prepared for* the devil and his angels. But if it be said that this devil and his angels were the evil principle of sin, and the superstition of the ancient heathen; how is it that they have been cast out, and what is the hell into which they have been cast? seeing that even to this day, those nations remain the same, and have so remained, with the exception of here and there a Christian society, which appeared for a little time and then vanished away. If it be said that the whole Roman empire, in the days of Constantine, became Christianized, and that *thus* those angels of evil were cast down, or out of their places of power; yet we do not allow that *true* religion gained anything in the world by that occurrence, as from that foundation, and from that period, the Roman Catholic heresy sprang up, which has tormented the human race ever since.

But if it be insisted that this *was* the fall of the angels, we ask what then was the hell into which they were cast, and what

were the chains of darkness under which they were confined, and what is the judgment of the great day to which they were refert ed? Surely, it will not be said that the Romans being compelled to favor Christianity, and her doctrines being taught at first pure in the ancient temples of their gods, was the hell into which they were cast; nor was this circumstance, those chains of darkness, nor the judgment of the great day, for which they had been so long reserved—as spoken of by St. Peter and St. Jude. This *national* conversion, though it is likely but few in heart, and in truth, were individually converted, must have been the hell spoken of, by those writers in the New Testament; as there is no other way of interpretation, but that of the orthodox sects, remaining, for our belief.

If the fact, stated in that saying of our Lord, namely—John xii. 31—"Now is the judgment of this world; now shall the prince of this world be cast out," is believed to have meant the devil, that fallen angel, then the matter stands thus by way of interpretation:—Christ was about to permit the sacrifice of his own soul and body, for the sin of the world; and by that means to fulfil all promises, all covenants, and prophecies, respecting himself, and to open a way by which the ruined souls of the human race might be restored, and fitted for the enjoyment of God; and thus *counteract* the machinations of the devil, by laying the foundation of that train of things which is to result in the casting out of the prince of this world—the devil—and total destruction of his power in the earth. With this view, it might well be said, that "now is the judgment of this world; now shall the prince of this world be cast out."

But as to the idea of a hell, Universalists have found out that there is no other hell than the grave, temporal sorrows, and the guilty or troubled consciences of bad men, in *this* life; yet much is said in the Scriptures of such a *place*, and that the wicked shall *go thither;* which if it were in the conscience only, the distance were but short; and as all the world being guilty before God, are even now, and ever have been *in* hell, and hell in them: on which account there is no distance at all, as every man has it ever with him; as *all* are wicked according to those people's views, and always will be in this life, and were even made in hell at first, as Adam and Eve had their lusts, and lust is sin, and sin is guilt, and guilt is in the conscience, and a guilty conscience is a Universalist's hell; Adam and Eve, of course, were made in it, and all their children were born in it, out of which they never can get, only by dying and descending to the grave. *Sin*, therefore, is all the Saviour there is; for if *sin* had not come into the world, men would not *die*, as *death* of all kinds came by sin; and if men had not died, and were not still to die, they never could get out of this hell, as they never could die,—so glory to *sin*, and death for salvation, from the lusts of Adam and Eve,

before they fell; a most wonderful philosophy this, a *cause* destroyed by its own *effect*.

No man will contend that those sinning angels, whatever they were, were cast down, or into the *grave*, as that is but the common receptacle of all the human race, both the *good*, as well as the bad, and therefore, can never be thought of as a place of punishment, or a hell for the wicked; neither is it very philosophical to contend that they were cast *down* to a guilty conscience, as they must have had this *within* them, before they started. But St. Peter is very explicit in stating that those *angels* who sinned, were cast *down* to hell, and are reserved unto the judgment; and St. Jude says, unto the judgment of *the* great day,—which we have shown, could not have been the subversion of the Roman heathen powers to Christianity: a guilty conscience: the grave: nor yet the destruction of the Jews by the Romans:—there remains, therefore, but one other idea of solution,—and this is, there is a hell in eternity, prepared for fallen angels, and finally wicked and impenitent men.

But before we proceed further in this subject, we deem it proper to clear up a seeming difficulty, with respect to the *place* to which those fallen angels were sent, by the power that expelled them from heaven.

This difficulty is found in Revelations xii. 7, 8, 9—as follows: "And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not, neither was *their place* found any more in heaven. And the great dragon was cast out—that old serpent, called the devil—and Satan, which deceiveth the whole world: He was cast out *into the earth;* and his angels were cast out with him."

This statement is exceedingly clear, respecting the *existence* of such a being as the devil, and his angels, and of their being expelled from a happy condition called heaven; yet it does not state that they were cast down to *hell;* as does St. Peter, St. Jude, and St. Matthew, but "*into the earth.*" Is the earth hell therefore? No, and we explain it as follows: At the time when the angels *first* sinned, God cast them off, by withholding his favor, which shut them out from all happiness; and in addition to this, it appears, as we shall show, in the course of our remarks, that he created somewhere in boundless space, a place, or location of *fire*, and called it *hell;* designed for the final state, and place of punishment for those angels, and all who assimilate themselves to their characters; but as yet, are not confined there, having the liberty—for reasons known to God—to dwell on and in the earth, and in the air,—though to mortals invisible, and doubtless in other worlds also.

But how is it that it is said, they were cast down to *hell*, if they are found in the earth? Surely this globe is not that hell spoken of, as it is not a world of fire: it is because they were

cast *thitherward;* having fitted themselves for such a place; and because, in the determination of God, they were *decreed* to that end and place, not from all eternity, but at the *time* of their sin, and are now actually descending to that doom, inasmuch as the fixed time draws nigher and nigher when it shall be done. It was not, therefore, improper for the apostles, in speaking of this thing, to speak of it as already done, as it was made certain, without condition or contingency, by a judicial *decree*, which cannot be revoked, and is to be accomplished at the time of the final judgment and end of the world, or end of this mundane system. But ere they arrive at that period, have been, and are now permitted to wander among the worlds, which God has made, and for aught we know to the contrary, for the trial of the inhabitants of those worlds, as we find is the fact on this; so that both ideas are true, as he, with his angels, are not only cast down to hell by *decree*, but into the earth also, while descending thitherward, in the progression of time and events. In agreement with this, the Revelator says, chap. xii. 12, "Wo to the inhabitants of the *earth*, for the *devil* has come *down* unto you, having great wrath, because he *knoweth* that he hath but a *short* time," before he, with his angels, will be cast into the hell which is prepared for them. But on the supposition that this devil, of whom St. John here speaks, was the *lusts* and *evil* passions of the human soul, as developed since the fall, how could he say, that the *passions* of man *know* anything? See above, *because* he *knoweth* that he hath a short time, &c. And how, or by what rule, can the *passions* of men be spoken of in the *singular* number, and how can they be contemplated as a being, and brought to notice by the *personal* pronoun *he*, as they *are* in this passage, if Universalists are correct?

That there is such a hell, located somewhere in infinite space of vast extent, is evident from Matth. xxv. 41. "*Then* shall He say, (at the time when *all nations* shall be gathered before him) also unto them on the left hand, depart from me, ye cursed, into everlasting *fire*, prepared (or created) for the devil and his angels." Now anything which is prepared, is so done by *some* means, or being; and as no means or being is able to prepare, or create, a place of fire, as a habitation for devils, but God, we find that *He* is its creator, if it exists at all; and if it exists, it has a location, because all things created are *located*, or in other words are *somewhere*, which is location. That this hell is of vast extent, we learn from the circumstance of that which is to transpire at the end of the world, or general conflagration; which is, that *this* earth, on which we now dwell, is to be cast into it, by the power of the Almighty arm; on which account, we get a glimpse of its immensity; where doubtless all other worlds, whose inhabitants have or may yet apostatize, as this has done,

are to be cast, out of the universe, into this dreadful hell, all along the course of eternal ages.

But where is the proof that such is to be the end of this earth? See Rev. xx. 13, 14. "And the *sea* gave up the dead, (those drowned therein) which were in it; and *death* and *hell* delivered up the dead which were in them; and they were judged, every man according to their works. And *death* and *hell* were (are to be) cast into the lake of fire: this is the second death." But how does this prove it? It proves it as follows: Death is here put for the *grave*, or the *earth*, as the earth is but one immense grave, where sleep all the dead bodies of the human race, and must sleep till the sounding of the *last* trump, at the day of judgment, which shall raise them up again, when *death* or the *grave* shall give up the dead which are in it. Respecting this, it is the opinion of Adam Clarke, as found in his Commentary, on this subject, that death is here *personified*, and represented as a keeper of dead human bodies, and means no more nor less than the *grave* or *earth*, as properly belonging to the empire of death, but at that period it is to give up its prisoners. But *hell*, which is here connected with death, is also to give up its dead; what does this mean? The same author says *hell* or *hades*, the place of separate (wicked) spirits. Death or the grave has the bodies of all human beings, both the good and the bad, while hades has the spirits of the wicked only. Hades is therefore to give up its dead, or damned spirits, to the scrutinies of the judgment, while *death*, or the *grave*, or the *earth*, is to release the bodies of both the good and the bad, when the souls of those who are in paradise will come to their respective bodies again, and the souls of those in hades, or the place of the wicked separate spirits, will also be again united to their former bodies.

But *where* is this *hades*, the present place of separate wicked human spirits? We answer, that it is our full and only belief, that it is in the bowels of this same earth, on which we live, or the revelator could not have spoken of both the *grave* and *hades* as being united in the possession of the souls and bodies of the same beings. If so, then we gain the point, that the earth is to be cast into that ocean of fire, which was *originally* made for the fallen angels. Now except this is the meaning of the revelator, namely, that "*death and hell*," as in this earth, are to be cast into the lake, or world of fire, we know not what the meaning is; as the language is too strong and glaring to have *any* application, by way of figure, to the affairs of men in this life.

This idea, that of the *grave* or *death*, and *hades* being united in this earth, in containing both the souls and bodies of the wicked, is certainly not unphilosophic, as we can conceive of no sufficient reason why the earth should not hold them both, till the time of judgment. What could be gained by separating them, and by causing the spirit to be transported millions of

miles, to some other place in the great ocean of space; and then at the time of the judgment, to be remanded from thence to the earth again; while their bodies should remain here, in their graves, the house and habitation of death? Nothing that we can see, either in consistency or convenience. Why not both remain where they both were created, redeemed, and lived, till both shall again be united in the resurrection, to be reckoned with by the Creator, for their delinquencies during this life?

This opinion is more than intimated by Daniel, chap. xii. 2. "*And many of them* (or they) *that sleep in the dust* (graves) *of the earth, shall awake, some to everlasting life, and some to shame, and everlasting contempt.*" Now as the *body* is not capable of the sensations of shame, it follows that the spirit or mind is the being which is to feel, and be subject to this distressing emotion; and as the body cannot awake alone to this feeling, it follows that it shall be the mind; which, on entering the gathered particles of its ancient body, that body shall awake; but the mind within is that being who shall feel this shame and contempt, and would seem to favor the idea, that the spirit had been confined *here*, as well as the body, till the sounding of the last trump, or day of judgment.

The idea of *awakening* is wholly applicable to the body, as the spirit or mind will never sleep in the dust, or anywhere else; on which account, it is said by that verse that *many* of them that sleep, meaning *all* the dead, shall awake; *many*, or *some*, of both characters, to their respective destinies, determined by their former characters, which is to be life everlasting, and *shame* everlasting. We believe, therefore, that *wicked* human spirits, are immediately after death, driven down into the bowels of the earth, or *hades*, and kept under chains of darkness, till the end of the world; while the souls of the righteous immediately go away into paradise; which for aught we know is situated beyond the atmosphere of this globe, in the circumambient regions of space; where they rest from their labors, till the day of judgment, to descend again to be united with their old companion, their respective bodies. Perhaps this place, paradise, is what is meant by the remark of the Saviour, when on the cross; who said to the penitent thief, "this *day* shalt thou be with me in paradise." But *paradise* is not the *ultimate* heaven and home of happy human spirits; yet this opposes no difficulty to the fulfilment of the promise to the disciples, which was, "where I am, there shall my disciples be also," as this shall be fulfilled at the time of the day of judgment. In this paradise it was, that Christ when he would, remained during the forty days which elapsed from the time of his resurrection and his ascension to heaven, from mount Olivet, as he told Mary (John, xx. 17) that he had not yet ascended to his father; which proves beyond all doubt or contradiction, that the paradise in which the Saviour on the cross

promised to the dying and pardoned thief, that he should be with him there *that very day*, because he told Mary, which was the third day after his death, that he had *not* yet ascended to her Father and his Father, to his God and to her God, which place is the great and final heaven of the saints. In this *paradise* it was where the souls of Lazarus, of the widow's son, and of Jairus' daughter, were at rest, which Christ remanded when he raised those persons from the dead. It was from thence the soul of the lad, which Elijah the prophet prayed might come again into his body, was remanded; and from whence came the souls of those saints which arose from their graves at the time of the resurrection of our Lord, and appeared to many in the holy city; and in our opinion, for the reason above given, is where all the souls of all the righteous, from Abel the son of Adam to this present time, and from hence till the death of the last saint, do rest till Christ shall come from heaven, his *ancient* seat of empire, to judge the world, when the whole company of paradise, with their raised and spiritualised bodies, shall go away with him to eternal glory, in the first and primeval heaven of the angels, from which they who sinned were cast out.

That there is such a *place* as hell, see Rev. xix. 20. "*And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These both were cast alive* (after the resurrection) *into a lake of fire burning with brimstone.*"

To such a place as a lake of fire, the Revelator has several allusions. See chap. xx. 10. "And the *devil* that deceived them was [is to be] cast into a *lake* of fire and brimstone, where the beast and the false prophet shall be tormented day and night forever and ever." The words here, *ever* and *ever*, are repeated merely for harmony's sake; as *on* and *onward*, can never diminish an argument—as Balfour supposes of limitation, merely because the words are repeated—and add nothing to their meaning. The often-repeated *forever* and *ever*, in both the Hebrew and Greek, is agreeable with the *idioms* of both languages, and was always used to give *force* and *intenseness*, by the best writers of the ages, when those languages were in use. No good scholar can dispute this.

The quibble therefore, of Universalists on these words, *forever* and *ever*, is but a quibble; because they are found applied to lesser subjects than eternal ones. The terms *day* and *night*, likewise, are seized upon by Universalists, to show that all this torment and pain, is suffered in this life, because it is *here* that *day* and *night* exists, but not in eternity: and though they may not, yet may nevertheless be used in reference to eternal sufferings; inasmuch as day and night comprehends *all time* here; and that while *day* and *night* succeed among the globes of God

for the accommodation of their inhabitants, while eternity endures; *so shall* the beast and the false prophet, and they that have his mark in their hand, or forehead, be tormented in this lake of fire. See again the same chapter, (xx.) verse 15. "And whosoever was not found written in the book of life [salvation in eternity] was cast into the lake of fire." Also, chap. xxi. 8. "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerors, and idolaters, and all liars, shall have their part in the *lake* of *fire* which burneth with brimstone: which is the *second* death.

Now if this language does not in fact, describe literally, the existence of a *hell* in *eternity*, we have no conception of its meaning, whatever; as there is no condition in this life, which is not more or less mingled with circumstances of comfort, while life lasts, and especially with such as walk about at liberty, though ever so wicked. But the Revelator speaks of a punishment which has in it *no* relief, *no* circumstances of amelioration, *no* hope, *no* comfort, but one *unmingled* state of suffering and pain. See chap. xiv. 10. "The *same* [such as worship the beast and his image] shall drink of the wine of the wrath of God, which is poured out *without mixture*, into the cup of his indignation; and he [or they] shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb." Can *such* a condition be realized in *this* life? Never! But *when* is this earth to set out on its journey of damnation? We answer: at the end of time—according to Scripture—when the bodies of both the good and the bad, shall be made to live again; and the spirits, or minds which once inhabited them on the earth, shall be brought from their respective abodes, hades, and paradise, and be united again. At that time, the good are to be divided from the bad: the former are to be taken to heaven, while the latter are to be left *on the earth*,—when it is to be set on fire, and cast far off out of the family of the universe, into the hell which was created for the purpose before stated; where it will sink down in its dreary depths, and become, by the action of fire, amalgamated with that world of horror. (*See the Plate.*)

The overturning of empires—the sacking of cities, towns and countries—pestilence and death, with all the miseries to which human temporal existence is exposed—is *nothing*, when compared with the figures—*if* they are but *figures*—which are used in the book of Revelations, and other parts of the Bible to describe the sorrows of the damned in another world. If those appalling descriptions extend to nothing *more* than what happens in this life—the worst of which, is the way to *death*, and that is the end of it, according to Universalists—then are those descriptions untrue, and unbecoming the dignity of holy inspiration; as the *mind* is led thereby to apprehend that which is never to take place, and very much needs the consoling sophisms of Univer-

salist divinity, to allay unnecessary fears, conjured up in the mind, by reading that book of truth—the holy Scriptures. For this great text book of the Christian world, to say that there is a place of unutterable torment, consisting of the sting of the worm (despair and guilt,) that dieth not, and of a lake of fire, the smoke of which ascendeth up forever and ever; in which the wicked, the beast, and the false prophet, the devil and his angels, are to be tormented without end,—is unaccountable; and surpasses all the stories of tragic romance, produced by the wildest effusions of mad men, if it is to be understood in the way which Universalists doctrinize on such subjects. What sorrow, or temporal affliction, is that, which can be compared to dwelling in devouring flames, or to being cast alive into a lake of fire, even for a day, or an hour? but when we are told that it is to be without end, how much does this exceed all the sorrows of this life, whether of body or of mind; and is it right, is it logical, that the *figure* should so much exceed the *reality*?

But the reality is not exceeded by the figure; we cannot bring ourselves to believe that these descriptions are false and fictitious, or that *effort* is made in that book, the Bible, to conjure up unreal fears. If it is Scriptural, philosophical, and agreeable, with the *government* of God, that anything called a hell in *this life*, should be a fact, as Universalists contend *is* the fact, how is it to be shown, that under the government of the same God, there can be no such existence in eternity. If there is no *hell* in eternity, if there are no *fallen angels*, no devil, nor a day of judgment to come, why does not the Scripture say so; as these opinions were held by the Jews at the time of our Lord and the writers of the New Testament; who have not so much as glanced at their non-existence, nor anywhere opposed those errors, but everywhere shown these things to be true, and everywhere warned men to secure themselves from them, by laying hold on the *hope* of the gospel. But if men will not lay hold of this hope, it makes but little difference according to Universalists, as the poor creatures will soon pass off the stage of life to a sound sleep of both body and soul, in the grave, (or hell,) till the time of the resurrection, when they will awake, some from the grave of a suicide, others from a state of moral degradation, far enough below a brute, to all the joys of holiness at God's right hand.

But the idea of such a place is not entirely peculiar to the New Testament, as we meet with allusions to it in the book of Job, chap. xi. 8, where it is said that the *wisdom* of God is "as high as heaven," and "*deeper* than *hell*." If the *hell* here alluded to is but the grave, the comparison is but a poor one; as the depth of a grave contrasts but poorly with the height of heaven, whether it be the heaven of heavens, or the ordinary height of the atmosphere. In 2d Samuel, xxii. 6, David says that the *sorrows* of hell compassed him about. Now if the *grave* alone

is meant here by David, it is very singular, as there is no *pain* or *sorrow* in the grave, and could not therefore be alluded to as having sorrows of any kind, but as only a state of insensibility; therefore *hell* is a *place* of sorrow, and was believed in as such by David. But the sorrows which encompassed David about, which he calls the sorrows of hell, were not, however, the sorrows of a guilty conscience, but the persecutions of Saul, his father-in-law, and his assassin soldiers; as the time and occurrences which he celebrates in that psalm, were long before his sin in the affair of Uriah and Bathsheba, and his sorrows on that account; which, however, he never calls a hell. Or if we say this hell, which is not so deep as the wisdom of God, is the guilty consciences of the wicked; still there is a poverty in the comparison which is utterly unworthy the divine inspiration. But if the wisdom of God in the comparison, is allowed to reach beyond all finite happiness, even as it is developed in heaven, and beyond all suffering as it is developed in hell, then is there a majesty, a strength, and force in the comparison; as it exhibits the wisdom of God as reaching above and beneath all power, all being and principle, distinct from God, and even to the mystery of his own incommunicable being.

That great Hebrew poet, prophet and king, has, in another place—see one of his Psalms, namely, ix. 17—spoken as plainly as language can speak, on this matter, by stating that "the wicked *shall be* turned into *hell*, and all the nations that forget God." But if the *grave* is the *hell* which is here meant, then the same fate awaits the *righteous* as the wicked, for they *must* all die and return into the earth. Most certainly David meant to make more difference than this between the final end of the good and the bad; yet as any one can see, there is no difference made, if the mere grave is all. But if it be said that a guilty conscience was the hell he meant, yet the application is rather awkward, as a guilty conscience is *already in* the minds of the wicked; and how are they to be *turned* into their own *minds* or consciences? But if there *is* such a *place*, then is there *force* in that word of inspiration, "the wicked *shall be turned into hell*." But if they repent and live, then their *characters* as wicked characters, cease to exist, on which account they cannot be turned into *hell*; as they are not wicked after having repented, and pardon having been bestowed, if they *die* in that condition.

Here then another quibble of Universalists against the orthodox opinion about a hell, is answered. They, the Universalists, say that if the wicked are to be turned into hell, then all the inhabitants of the earth in all ages will go there, because they are all wicked; and in this way make it out for the orthodox, that a universal damnation must take place. But to this we reply, that if the wicked become *changed* in their *character*, then the penalty cannot touch them. Thus we get clear of the charge

of damning the whole race; while Universalists do not even pretend to save one single individual of the whole family of man from that place, but teach that all men must inevitably descend into hell. But how do they do this? why by making a man's own bosom or conscience that hell, out of which he is to come as soon as he has suffered enough. David, however, says nothing about any one getting out of it, by any means; how, therefore, came Universalists so much wiser than David, or than any of the writers of either the Old or the New Testament, as we do not find any mention of a release from such a condition, in all their writings.

If there is no created hell, such as we find described in the Scriptures, how is it that Christ has said, (Matth. v. 22,) in his sermon on the Mount, a long while before the subject of the destruction of the Jews is agitated in the New Testament, that for a certain sin which a man could commit, he should be in *danger of hell fire*. But how is this possible, if there is no such hell? How can a man be in danger of that which does not exist? This would have been but an awkward position for Him who spoke as never man spoke; of which the cunning Jews, would not fail to have upbraided him with. The difficulty, however, says a Universalist, is easy enough got along with; as *that* fire to which the Saviour there alludes, was but the fire of the valley of the son of *Hinnom*, in which, if a man called his brother a *fool*, he was exposed to be burnt. But the Jews did not understand the Saviour as speaking of *that fire*, because at *that time* it had been extinguished, and out of use many hundred years. Respecting this, we have the following from the pen of Adam Clarke; who says, that "from the circumstance of this valley having *once* been the scene of infernal sacrifices, as practiced by the Canaanitish pagans: the Jews in our Saviour's time, used the word *Gehenna*, or Ghihinom, or place of the valley of the son of Hinnom,—for *hell*, the *place* of the damned in eternity." From which, the thing is clear that our Lord spoke not of the fire of that valley—as once in use, hundreds of years before that time—but of the *fire* of *hell;* of which the fire of that valley was a type, as understood by the Jews. If this was not so, the Jews could have laughed him to scorn, when he told them in his inimitable sermon on the Mount, that for a certain sin a man should be in danger of the fire of the valley of the son of *Hinnom*, when they all knew that there was no fire there of the *kind*, nor had been for many centuries. It is true, however, that the Jewish elders, forming the *greater* Sanhedrim, could condemn to death by fire, any Jew who *should call* a brother a fool; which meant in the language *as spoken* by them at that time, apostacy from their religion,

which they expressed by the word *Moreh*. Now if a Jew, in malice, so charged his brother with being an apostate from God and the law of Moses, and could not prove it, the greater Sanhedrim, could, if they pleased, punish him with death by fire. But though this was the case, yet as there is no *fire* in a man's conscience, even though he is guilty of sin, nor yet in the grave, both of which Universalists say are hells; there could have been no propriety in the Saviour's calling the fire, with which such an offender might have been burned, *hell fire*, but should rather have said the fire of the *Sanhedrim*, as it was their officers who must kindle it, if it was kindled at all; as the fires of *Gehenna* had long ceased to be in use for the purposes practised by the *ancient* people of the country, the Canaanites, such as burning their children, and offering by fire human sacrifices to their gods. For which reason the Jews, in our Saviour's time, used the word *Ghihinom*, or *Gehenna*, or any word by which that valley was known, for *hell*, the place of the damned in *another* world. Disprove this who can.

But in further proof of this opinion, we bring from the 13th chapter of Matthew, several statements of the Saviour to his disciples. It appears that at a certain time he had spoken to the multitude several parables, as that of the sower, the tares and the wheat, and of the taking of fishes in a net, the meaning of which his disciples did not at all comprehend. But after their master had sent away the multitude, he took his disciples into a house, and at their request explained the *literal* meaning of the parables in so clear a manner, as that all possible mistake is moved out of the way. But what was the literal meaning of the parables which had but just then been given to the people, they were as follows. The field, he told them is the *world*, (not Judea alone, but the whole world) the good seed is the children of the kingdom, or in other words, the righteous in the estimation of God; but the tares are the wicked, or children of the wicked *one*, the devil; and also the enemy who had sowed the tares in the field, was *the devil*, and the harvesting of that field is to be the end of the world, and the reapers are to be the angels of God. He also told them, that as men, in harvesting a field always gather out the tares from the wheat, and bind them in bundles, and burn them with *fire*—so it shall be in the end of this world. For the son of man, meaning himself, will at this time send out his angels from heaven, (not from Rome) and gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, which is the hell of the Scriptures.

Our Lord *says that* the reapers of his field, at the end of

the world, will be the angels; but Universalists say that those angels were to be the Roman soldiers under Titus, who consisted of a vast assemblage of many nations, subject to the arms of Rome, heathen, savage, half-savage and civilized—who, as a mighty flood, poured, at the time of the siege of that city, around Jerusalem, fierce as evening wolves in search of prey. Fine *angels* these, to be supposed as belonging to Christ, and to be sent by him to gather out of his kingdom all things that offend, and them which do iniquity, when these very angels were the quintessence of iniquity itself, and are in a certain place, by anticipation, spoken of by the Saviour, as the *abomination* foretold by Daniel, which maketh desolate, which by no Scripture precedent that we are acquainted with, could be called *angels* of God, in any sense of the word.

But we think we are able to bring several Scriptures in support of the 13th of Matthew, and of a day of judgment, and of the destruction of the whole mundane system or earth, at that time, by which also to disprove the opinion of the destruction of Jerusalem by the Romans, having been that day of judgment. See Matth. xxv. 31. "*When* the son of man shall come in *his* glory, and all the *holy* angels (of heaven) with him, then he shall sit upon the throne of his glory. And before him shall be gathered *all* nations; and he shall separate them one from another, as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left..... Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Now to show plainly that the powers of the Romans could not have been the angels of which the above question speaks, we notice the remarkably qualifying words; "*All* the *holy* angels with him." The Romans were *not* holy, but rather abominable, as we have already shown, and therefore were not the angels spoken of. But there is another feature to accompany the coming of Christ, at the end of the world,—for which we are now contending, and that *is*: he is to come in *his glory*; "and every eye shall *see* him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Rev. i. 7. Did Christ *appear* at the siege of Jerusalem in his glory, accompanied by angels? We have not heard that he did;—Josephus says nothing of it.

But another feature still:—"*When* the Son of man shall come, he is to *sit* upon a *throne*, and before him *all* nations are to be gathered." At the siege of Jerusalem, there was only *one* nation gathered, and that was the Jews; as no man will be so beside himself, as to say the *Romans* were judged

at that time, when they were the triumphant and victorious party: neither did they comprise *all* the *nations* of the earth. That *time*, therefore, was not the day of judgment which the text alluds to, as it *does not* accomplish the things foretold of it. At the *true* day of judgment, *every* eye is to see him (Christ) and *particularly* those who pierced him on the cross, according to the Scripture, as above quoted, when truly *all* the nations which have lived on the earth's surface, shall stand before him to give an account of the deeds done in the body, with every idle word—which was not done at the siege of Jerusalem.

St. Mark gives much the same description. See chap. viii. 38. "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the *holy angels*." Here again it is said that his angels, who were to accompany him at that day, were to be *holy*; which the Romans were not, for they are called the abomination which maketh desolate, and therefore were not the angels alluded to; and of consequence the destruction of the Jews by the Romans was not the day of judgment of the Scriptures, which is to take place at the end of the world.

St. Luke says the same thing. (See chap. ix. 26.) That there is to be a day of judgment different from that of the ruin of the Jews, we further prove from 1st Thes. iv. 16. "For the Lord himself shall descend *from heaven*, with a *shout*, with the *voice* of *the* archangel, (Michael) and with the trump of God, and the dead in Christ shall rise." Now as before asked we here ask again, did the Lord himself descend from heaven, with a shout, with the voice of the archangel, and with the trump of God? and did the *dead* in Christ rise to life at the siege of Jerusalem? We have never heard that any of these things transpired at that time. To be in Christ, is to be *alive*, in the moral sense of the word; by which we perceive that to be the *dead* in Chsist, is to be dead in the grave, having died a Christian: to be raised, therefore, from the dead, is to be raised from the grave, at the time of the resurrection; which did not take place at the siege of Jerusalem, as the Christians were not *dead* at that time, either *morally* or *naturally*, and could not therefore be the subjects of a resurrection in any sense. 2d Thes. i. 7, speaks of the same thing as follows: "And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord

Jesus Christ, who shall be punished with everlasting (eternal as it is in the original) destruction from the presence of the Lord, and the *glory* of his power."

What did the apostle mean, by saying, "*rest* with us?" Did he not mean *rest with us* in hope, till the time when Christ shall come to judge the world in righteousness? But it is contended, by Universalists, that as the Jews, who were carried away captives by the Romans, have never recovered their national existence, that it is *they* who were to suffer *everlasting punishment* and banishment from the glory of his *power*. But this cannot be, as the Jews were no more banished from the glory of God's power, than any of the rest of the human race, as the works of his hands, in *nature* and in providence, were around about the Jews, in captivity as at Jerusalem, and were *not*, therefore, banished from his presence and the glory of his power. Consequently some other *time*, circumstance or period is meant, when such things are to take place, than took place when the Jews were overturned as a nation.

St. Paul believed in such a day of judgment, as we are contending for, when all mankind shall be judged at once, and every one give an account for himself to God, for the things done in his body, or lifetime. See Acts, xvii. 31. "Because He (God) hath appointed a day (or time) in the which he will judge the world in righteousness, by that man (Jesus,) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Now if we are to believe that the destruction of Jerusalem was the *very* day of judgment, so often spoken of in the New Testament, and no other, we are compelled to the strange conclusion, that for that cause alone, Jesus Christ was raised from the dead—merely to give assurance to *all* men, that some forty years from that time the Romans were going to destroy the Jews as a *nation*, but not as a *people*; which would as surely have taken place without that assurance as with it. And of what consequence could it have been to *all men*, whether they knew this or not? as Jerusalem was of no account to these parts of the earth having nothing to do with her; and if to give assurance to *all* men of that war between the Jews and the Romans, was *all* the reason why God raised his Son the Lord from the dead, we think the forerunner or sign greater than the event signified; which is to invert the order of things, and ridicules the ways of the Eternal Mind.

Universalists generally contend, that Christ was raised from the dead merely to demonstrate and to bring to light the doctrine of a general resurrection of all human beings from death, at a set time, which set time is the day of final judgment, as held by the orthodox. But if St. Paul here meant that Christ arose from the dead, merely in order to give assurance to all men that God, by the Romans, was going to punish the Jews some time or

other, then are Universalists entirely out of the balance; for the circumstance cannot be used to give assurance of both events, the destruction of the Jews and the resurrection of mankind. But the truth is, neither of these events are alluded to by St. Paul in that verse; because he says, that at a given day, the *world*, the whole *world*, is to be judged; and as Judea was not the whole world, and as the dead were not then raised, it follows of necessity that the destruction of the Jews, by the Romans, was not the event spoken of in the text, but the *end* of the world, yet to come. This opinion is still further corroborated by St. Matthew, by St. Peter, and by St. Paul. See Matth. xii. 36, where the speaker is the Son of God himself, who there says in relation to the day of judgment: "But I say unto you, that every idle word that *men* shall speak, they shall give account thereof at the *day* of judgment." Was this done at the siege of Jerusalem? did *any* man there give an account of every idle word which he may have spoken, or even of one word, in his whole life before? No, the idea is too simple to be mentioned. That this text embraces *all mankind*, who are thus to account for every idle word, is shown from the terms *men shall* speak; as the word *men* stands for the whole race, in all ages of the world, even till the last day. In allusion to this day, St. Peter has written—1st Peter, iv. 5—respecting the finally impenitent, who he says, "shall give account to him that is ready to judge the quick and the dead." Also, Romans, xiv. 12, "So then every one of us shall give account of himself to God."

We know that much stress is laid on the fact of the afflictions of the wretched Jews, when their city, their government, and their religion, was brought to an end by the Romans; and that Universalists seem to think their sufferings to have been bad enough to bear all the dreadful figures and prophecies of their troubles, without refering such figures and such prophesyings to the burning of the world for their fulfilment. But to this we demur, and ask the question, Was the condition of the Christians (though at the exact juncture when Jerusalem was overthrown, they were permitted by the Divine Providence to flee from that doomed metropolis, to a place called *Pella*, where they were safe.) any better upon the whole than the Jews? we think not; for who does not know, that they, in a very little time, became the objects of universal hatred and persecution; which continued till the age of Constantine, with but little intermission, a period of nearly three hundred years; during which time, no less than ten *general persecutions* took place, by which hundreds of thousands were destroyed from the earth, in all the ways that *bigotry*, *malice* and *cruelty* could invent, as exerted upon them by these very Roman powers, who had the Jews in captivity; and since that time as many more by the *Roman* Catholics, according to the history of the church. On which account we do not per-

ceive, that what is called by Universalists the *hell* of the Jews, in a state of slavery and national ruin, was any worse, if as bad as the hell of the Christians in a state of persecution. Wherefore it is clear that the plan of the Universalits, in interpreting Scripture, makes out no difference, even in *this* life, between the good and the bad, on a large scale; no difference between the *tares* and the *wheat*, as to their *temporal* or eternal condition; making revealed religion a complete nulity in the affairs of men; which is *Deism*. We should think that religion, if Universalism is true, and the faith of the gospel, would produce *temporal* happiness, above that of irreligion; as it is a system altogether *earthly*, according to Universalists, having nothing to do with eternity. But do the Scriptures say thus? see Pslams, chap. xxxiv. 19, "Many are the afflictions of the righteous." The same fact is attested by several of the New Testament writers, see John, xvi. 33, "In the *world* ye shall have *tribulation:* but be of good cheer, I have overcome the *world*." Do you think he meant Judea by the word *world*, which he had overcome? or did he mean that he was about to make atonement for the *sin* of the *world*, the whole human race? Also, Acts, xiv. 22, it is said, "that we *must*, through *much* tribulation, enter into the kingdom of God." Rev. i. 9, the Revelator told the Christian churches that he was their "companion and brother in *tribulation*, in the kingdom and *patience* of Jesus Christ;" and in chap. ii. 9, he has said again, that the *spirit knew* their "works, and *tribulation* and *poverty*." He tells them to *fear* none of the things which they should suffer; for even the *devil*, by the means of wicked men, should cast some of them into prison, that they might be tried; but that they must be faithful until death, when, or immediately after, they should have a crown of life. Again, Rev. vii. 14, St. John speaks of what an angel said to him, relative to the souls of the righteous in eternity; and states that they had come out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb; but in heaven there should be an end of their sorrows. It is said of God, that he *scourgeth* every son whom he receiveth. But as it respects the wicked, they are spoken of as being wiser and more happy in their temporal condition, than the righteous in this life; see Luke, xvi. 8, "for the children of this *world*, (do you think he here meant the people of the Jews only, by the word *world*,) are, in their generation, *wiser* than the children of light;" that is, are more cunning, more wise and crafty, not having the unsophisticated manners and spirit of the children of *light*, or of true religion, till converted. By these Scriptures, it is ascertained that the righteous are much worse off in *this life* than the wicked; except in the item of conscience; yet after all, even this exception amounts to a mere nothing, as the wicked are to have *as* bright a heaven, as if they had been good all their life

time; and a *little* brighter, on account of their having suffered so *awfully* in their *poor* consciences, for their wickedness in this *world;* not only in the Judea world, but in this great world which goes every year around the sun.

But we have strong doubts, whether such persons as do indeed and in fact, most unboundedly and confidingly, believe (which, however, we think hardly credible,) Universalist sentiments, in respect to punishment *for* sin, not *of* sin, but for sin in another life, know anything about a good or a bad conscience toward God; as indeed we see no need of any, as it can answer no possible purpose; because such persons know, or think they know, that however wicked they may be, this can make no difference in their relation to God, or retard a happy state after death, as God loves the bad equally with the good. Were the writer of this work a Universalist, we do not see why we should not make haste to become so wicked as to destroy all the susceptibility of conscience out of our bosom, as in this way we should escape, what Universalists call the *hell* of conscience, in this life. But can this be done? we answer, upon the authority of Scripture, the inspiration of which is certainly to be relied on, that it has and can be done; see 1st Timothy, iv. 2, "Now the spirit speaketh *expressly*, that in the latter times, some shall depart from the faith, giving heed to seducing *spirits* and doctrines of *devils*, speaking lies in hypocrisy, having their *conscience* seared with a hot iron." That such a thing is possible, we further prove, from Ephesians, iv. 18, 19: "Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts: who being *past feeling*, have *given* themselves over to lasciviousness, to work *all* uncleanness with greediness." By these two witnesses, we prove the doctrine, which cannot be contradicted from the Scriptures: that a man may so harden his heart, and abuse this most delicate of all the powers of the soul, the *conscience*, as to kill or destroy its *feeling*, and reduce the mind to a *seared* and insensible condition, as to moral susceptibility and life. Now, if it *is* possible, why is it not best, as thereby all the hell there is in being, according to Universalists, will be effectually avoided. For the sake of a good conscience, millions have suffered all manner of tortures, rather than violate this power of the soul; and have done themselves no good after all, as heaven and a happy state after death, was made none the surer on that account; and even those who tortured them, went thither as swiftly and as surely, as soon as dead. With this view, would it not be better that men should remain in their natural condition, which is that of moral death, than to be made to feel sorrow and pain for sin; as it can do no possible good, in relation to another world, and is sure to secure affliction in this. Wherefore, the harder and more unfeeling a man's conscience is, toward either

God or man, the better it is for him; as by that means he absolutely escapes all the hell there is, except barely the process of *hardening* a little while at first. With this view, we do not wonder that Universalists ridicule, what is called in the Scriptures, and by the orthodox sects, *conviction* for sin, *conversion* to God, *pardon*, *regeneration*, and the *new birth*, by the *spirit* from *above*; disclaiming loudly and boldly, even from the desk, all mysterious operations of the kind, on the heart of man; imagining a mere *change* of *conduct* and belief sufficient, without inquiring into the *cause* of that change, caring nothing about the moral condition of the heart or mind, if so be the *conduct* is but relatively fair. No wonder these men tell us there is no hell in another world, as indeed there cannot be, for *man*, at any rate, *if such* is the condition of the heart; and no more is required than that he should be outwardly circumspect in relation to human society. This is precisely the ground all Deists take, and is called *natural* religion; which denies the fall, reprobates a sacrificial atonement, pours contempt on a change of heart, and any hopes of a future happy condition, on any such ground as being founded in Jesus Christ, but *nature* only. We repeat it, they hold that heaven is the *unalienable* right or inheritance of all the human race, by virtue of the immutability of the Creator; and it is impossible by anything that man can do, to put this certainty in jeopardy; and has, therefore, never been *lost* to them; on which account, a *sacrificial* atonement, the just for the unjust, for its recovery, has never been needed, or taken place; and yet claim to have Jesus Christ as their teacher and foundation.

But even one's *belief*, or *faith*, is not by Universalists considered important to salvation—if so be the moral conduct is not greatly reprehensible. We come to this conclusion, from the fact that this people will not even allow that *sin*, be it ever so heinous or horrible, even self-murder, staining the soul on its entrance into eternity, and the presence of God, can possibly bar it from admission into the kingdom of heaven, and eternal felicity. We prove this from some remarks made by a Mr. Lefevre, a very popular man among Universalists, (See a paper published by that people, entitled—*Universalist Union*, for July 2, 1836, vol. 1st, No. 34, page 270—where the remarks alluded to are printed,) in which such a case is argued, and decided that though a man might go into eternity, having his soul stained with the sin of the murder of his neighbor, and then of himself by the same dagger, that in the general resurrection, that man, soul and body, shall enter into the kingdom of heaven, on the same footing that the triumphant St. Paul will, or any other person, who departs this life as a Christian.

This, their opinion, is bottomed on the words of St. Paul—1st *Cor.* xv. 52, and on Phil. iii. 21—where it is written of the saints

*only*, that in the resurrection, they shall be changed, and their vile bodies fashioned after the likeness of Christ's glorious body. But Universalists claim this glorious change for all mankind, however bad, merely because St. Paul has used the words *we* and *our*. This reminds us of the fable, in which an *apple* and a nameless article were afloat together in a stream, when the nameless article said to the apple, how *we* apples do swim. This doctrine of the salvation of such as die in their sins, is certainly opposed to the express word of Jesus Christ, on this very subject: (St. John, viii. 21, 24,) "Then said Jesus again unto them, (the Jews) I go my way and ye shall seek me, and *die* in your *sins*: whither I go ye cannot come: I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he ye shall die in your sins." Now that the Saviour has here stated a case in which a person dying a sinner, could not, and shall not go where Christ is; inasmuch as he says—"whither I go ye cannot come." That the Saviour was speaking of his own death, then soon to take place, is shown from their own words—as seen in the 22d verse of the same chapter—as follows: "Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come." That this was a right view of his meaning, we have only to look at the 28th verse of the same chapter, which reads: "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*;"—that is, the Christ, the thing they disbelieved, and for which, they were to die in their sins, if they continued in their unbelief; and after which they could not go to the place where Christ was—which is heaven; for when he ascended—it is said in the book of Acts—that he went into heaven.

St. John the Revelator, (we suppose we may quote this book, notwithstanding Universalists have their doubts of its authenticity—for we find they often quote it, especially if they fancy they have found some text there which makes against an antagonist,) we repeat it, St. John says, Rev. xiv. 13, "Blessed are the dead that die in the Lord from henceforth: yea saith the spirit, that they may rest from their labors: and their works do follow them." But is it anywhere written, blessed are the dead who die in their *sins*? No it is not; while it is written as above noticed, that a man dying *in* his sins, as in the case of self-murder, by a shot through the heart, cannot go to heaven, or to the place where Christ has gone. If such persons go to heaven, it must of necessity be a heaven where there is no Lord Jesus Christ; on which account we are of the opinion that it will be very much like hell, If such as die in the Lord are to have their good works follow them, as a justification and evidence of their righteousness, before all heaven's hosts, is it not to be infered, that such as die in their sins shall also have their works of wickedness follow them, as evidence of their evil characters, before

all heaven's hosts, to be required at their hands? for it is said by Christ himself, Math. xii. 36, 37, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned," or damned, which is the true meaning.

In the same paper to which we have alluded above, under the head of "*A Question considered*,"—by Mr. Williamson, pastor of a Universalist church, in Albany, N. Y.—it is contended that all men are sinners, all their life long, even till death; and that they die in this condition,—as he says: "We hear much of changes in this life, and we are free to grant that men's views and feelings, and conduct frequently change: but we know of no change on earth, which renders a man free from every stain of sin." Now, Mr. Lefevre, in the same paper, and in his sermon, as above noticed—argues that the least sin a man can commit, and which he may commit, a moment before he dies, will as effectually shut him out of heaven, according to the orthodox, as one that is larger; even self-murder. We therefore conclude, if this is true, that all men will die as deeply stained with sin, as if the whole human race were to commit suicide; and yet the general resurrection is to bring them up, changed and fitted for heaven. That all men are thus to die, sinners, saints, and all, does not seem to comport well with many parts of the Scriptures; for then it cannot be said of the righteous, that they die in the Lord when they die, any more than a drunkard who dies in that condition, dies in the Lord:—wherefore, it is unwisely said by the Revelator, "Blessed are the dead *who* die in the Lord:" seeming to make a distinction, when the truth is no man dies in the Lord, according to the above writer, who no doubt, speaks the universal sentiment of the Universalists on that point; or else all, both good and bad, die in the Lord alike.

Now on the supposition, that the general resurrection is to bring up all mankind in a fit condition for heaven, we clearly perceive that Universalists do not believe in the immortality of the human soul; but believe that it dies with the body, or at least, sleeps in a dormant condition, like a frog in a morass, in a cold climate, till it shall be aroused by the sound of the last trumpet.

We believe that such an idea cannot be supported by Scripture, or reason: as in the first place, the soul of the thief on the cross, which was to be, on that same day in which his body was crucified, was to be in Paradise with Jesus Christ; which certainly contradicts the idea of the sleep of the soul after death. It also contradicts the existence of Enoch and Elijah, as being in a quick or active condition, as shown in the Scriptures; of whom it is said that they did not die as other men do, but were translated, and did not see death. It contradicts the hope of St. Paul;

who when speaking of his death—which was then soon to take place—says: (Phil. i. 23,) "I am in a strait, betwixt two, having a desire to depart and to be with Christ, which is far better, and to remain in the flesh for the sake of the church."

Now if the soul of St. Paul was to sleep on from the time of his death till the time of the general resurrection, or day of judgment, how could he anticipate being present with Christ, as soon as he should have passed the fatal Rubicon? which his statement certainly supposes. Does not some thousands of years make any difference in the idea of being with Christ, as soon as death should permit it? The ideas are put opposite to each other: that of remaining *there* with the church, or *then* leaving it, to be with Christ immediately,—without the intervention of thousands of years. It contradicts all the hopes of all Christians since the world began:—for if this doctrine of the sleep of the soul, from death till the resurrection is true, then from the time of the death of righteous Abel, with that of all the holy prophets, even including the soul of Moses, and all the the martyrs of the age—are asleep now in the dust of earth. What a blow is this to strike on the face of the ardent hopes of the good; who as soon as this life shall be passed, expect to enter into an active state of being and happiness.

Second, it contradicts *reason* on this subject; for if God is the father of the spirits of all flesh that is human, and he is the *living God;* it follows of necessity that such spirits partake of the father's nature, in respect to perpetual being and activity of the living principle. Of this principle—the non-immortality of the human soul—Universalists are rather shy; keeping it in an ambiguous condition, not exactly avowing it, or denying it; seeming to wait till their sentiments shall gain a stronger footing in the land than at present, when that or any other unscriptural vagary may be taught to the people, as the *morality* of Jesus Christ.

That in the resurrection, the whole human race, both good and bad, are to be punished, and *then* and *there* made meet for heaven, is the reason why Universalists cannot see the necessity of a man's having his soul converted to God in this life, by the renewing of his mind, by the operation of the power of the Holy Ghost: no necessity of being born again from above, as Christ taught Nicodemus, the disciples, and the Jews, and that without this they could not enter the kingdom of heaven: no necessity of all this—say Universalists—because the resurrection will do it after death.

But why this people assume so much to be done for the soul, in the resurrection, is unaccountable; when they all know that the full extent of the operation of that event, reaches no further than to the mere *bodies* of men, and that of the saints *only;* whose *bodies* are to be changed from a state of corruption, to a

state of purity and incorruptibility, like Christ's glorious body; while there is not a word spoken about the soul, mind, or spirit, in all the account of the operation of the resurrection:—not one word; it is all about the body. Of the wicked, it is not said in any part of the Bible, that their vile bodies are to be gloriously changed like those of the saints; but to the contrary: for Daniel says expressly, that *some*—meaning the wicked—shall rise from the dust of the earth, with shame, and *eternal* contempt; for the word *eternal* is used in the original. The same thing is made out by St. John, the Revelator, chap. xx., where we are informed that two resurrections are to take place; the first is to consist of *all* the righteous, in *all* ages,—and the second of all the wicked: there being a thousand years put between the two. St. Paul has said the same thing, in amount, long before the book of Revelations was written; to which St. John here subscribes: (see 1st Thess. xvi.) "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God—*and the dead in Christ shall rise first.*" It is true St. Paul does not state how long first; but St. John does, and says it will be a thousand literal years. Now with this view, it is clear, that all the immunities of the first resurrection, in relation to the changing of the bodies of the saints, is spoken of them, and them only, and that merely of their bodies, while there is no promise of such a resurrection, to such as die in their sins.

If the spiritual conversion of the soul of man to God, by the Holy Ghost, is not necessary in order to prepare men for heaven, in this life; relying solely on the resurrection for all that may be necessary to be done; then we clearly see why Universalists denounce what is commonly believed by the orthodox churches, about being born again; even making ridicule of it, as being the whim of fanatics. Universalists contend that it is no matter *how* a man dies—see the same paper, the *Universalist Union*, before alluded to—where Mr. Williamson states that the *frame* of mind in which a man may happen to die, is of no more importance to his future happiness, than is the disease of which he may happen to die.

If this is truly so, then it follows that the triumphant deaths of all the holy martyrs of every age—including all the apostles, with St. Paul, who said he had fought the *good* fight, and finished his course; when he had death in his view, and but a few days before him, *triumphed*, because, thenceforward, there was a crown laid up for him, which he said he was to receive—is to be put on a level with the curses, blasphemies, and howlings of several famous infidels, whom we can easily name, in their last sickness, and at their deaths. Why this difference if the state of one's mind indicates *nothing* in relation to the future, at the solemn hour of death?

Universalists teach that Christ died as a mere martyr, for his

opinions, but not as a *vicarious* sacrifice for the sins of the whole world, as the Scriptures state he did, in a multitude of placees; on whose account alone the *opportunity* of salvation was made possible. The whole drift of all the prophets, wherever Christ is alluded to by them, is that he was to die *for* the people, and not on his own account, as a martyr. To this effect, see Daniel ix. 26. "And after three score and two weeks (434 years) shall *Messiah* be cut off, (now mind what is said) but *not* for himself." It would seem that the spirit of inspiration, in this very expression, "*but not for himself*," intends it as a refutation of this very Universalist notion, that of Christ dying as a martyr, on his own account, and of course accidentally. He contradicts it himself; for he says that he had power to lay down his own life, and to take it up again. He also says, that no man taketh my life from me, except by his permission. But if he died as a martyr, then his persecutors took his life, to all intents and purposes, which he ought to have prevented, if possible—as all martyrs would have done if they could.

But to this point, Christ, after his resurrection, while teaching the two disciples, as they were on their way to *Emaus*, a small town near Jerusalem, told them plainly that Christ ought to suffer. Now what does he mean by this, except it be understood that he suffered a vicarious death, the innocent for the guilty, and not for himself, as a martyr?

The whole force of the New Testament is to this effect; so much so, that his blood is there, often called *most* precious; and as meritorious, availing for the guilty with God, and that men are to pray in *his name*, making mention of his death and sufferings, as the *cause* of gifts and mercies from God to man. Universalists, it is true, allow that Christ is a mediator between God and man, but in no other sense than any moral teacher is a mediator between him and us—inasmuch as he was simply a *medium* of information—a *news-bearer*, and taught a good system of morality. Deists say the same thing of Christ, who extol him equally with Universalists in this respect. As it respects a vicarious sacrifice being required of God, on which account he might justly extend mercies to rebels, Universalists can have no conceptions and believe such an opinion highly *ridiculous*, and derogatory to the character of God.

Yet the Scriptures say that he was delivered *for our offences*, and by *his* stripes we are healed; and that he was stricken of God, spit upon and crucified on man's account, and not his own.

One writer in the paper to which we have before alluded, who signs himself L. D. W., says: "The idea of a vicarious atonement strikes us as highly derogatory to the character of God, and injurious to the moral health of man. It supposes God to have prepared some tremendous infliction of punishment, and that his arm has only been arrested by the interposition of his

son, whose blood has flowed from that blow which was the *just* award of the guilty. We confess (he says) our inability to discover the beauty and propriety of this system."

As speaks this man, so say all Universalists, and so say all Deists. There is no differencc between them on *this* subject. Universalists are therefore DEISTS, in the most essential sense of the word, and yet would pass for a Christian sect. What duplicity! what deception! It is unequalled in the arts of theological knavery.

If it is true that Christ died as a martyr, simply, and not as a *sacrifice*, and had power to have saved his life, he ought to have done it—or it will be a hard thing to clear him from the guilt of suicide. To avoid this, however, Universalists say that he died a *voluntary* martyr—a mode of expression wholly without meaning, as it is impossible to have any conceptions of such a thing as a voluntary death, which may be avoided, and claim the honor of true martyrdom. Christ said to his disciples, when they persecute you in this city, flee ye into another; by which we understand him to advise or even command them to live in the world as long as possible. But this he did not do himself, when persecuted, as he might have done, but gave himself into their power on purpose to be put to death for transgressors. But if he did not die as a *sacrifice*, nor as a *martyr*, in the common acceptation of the word, then he is tacitly guilty of suicide, on *the* Universalist view of the subject.

To say that he died so as to procure the opportunity of rising from the dead, for the purpose of bringing this doctrine or belief into view, namely, of the *resurrection* of the human race from the dead—and for this alone—it would seem that he died to produce a belief already in both the Jewish and Christian churches. Martha understood this doctrine; for she said to the Saviour after the death of her brother Lazarus, I know he will rise again in the resurrection at the last day. But as the orthodox sects view this subject, they say he rose from the dead, in order to justify such as should believe in the *merit* of his vicarious death; and for another reason, namely, *because* it was impossible for him to see corruption, or to be holden by the power of death, on account of his being immaculate in character, and as having no sin, or a sinful nature, as have the individuals of the whole human race besides; death therefore, had no just claim upon him, as death got his power over mortals on account of sin, and sin alone.

Christ did not die as a martyr, either voluntarily or by persecution, but as a *self devoted* victim, for the offences of the world, and to procure of the satisfied justice of God the opportunity of salvation to all such shall have been, or as may be, converted or born again, in all the world, in every nation—whether they may have heard of Christ or not—according as their situation may be

—and their compliance with the inward motions of the eternal spirit, who on the account of the merit of Christ's death, strives with every soul of the human race, moving them to do the things which are morally right, notwithstanding their education, whatever it may be. This is the importance orthodox Christians attach to the death of Jesus; while Universalists attach no importance at all, over that of mere constancy to himself and his opinions, a virtue any man may acquire.

Universalists tell us that they have no conceptions of the propriety of the innocent suffering for the guilty; and of Divine justice being thus satisfied, in the death of the Son of God, instead of the world. That this *is* the fact, the whole Bible, wherever this point is noticed, proves, however it may be above mortal conception; and no doubt is to be classed among the sublimest and deepest mysteries of revealed religion; a trait of character which cannot but be expected, when its origin and author are so superior to our grade of being, fallen as we are.

But if one man, touched with sympathy for the distress of another, may be permitted to plunge even into danger and death for his relief, and no principle of *virtue* or *justice* be infringed on that account, how is it that God is to be prohibited from an act of the kind, when millions on millions are concerned, on the charge of *injustice?* if he does, how is it that God must not be allowed to be as generous with his delinquent creatures, as man may be with his fellows? Such a procedure as finds fault with the sacrifice of the innocent for the guilty, as in the case of the death of Christ for the world, would banish every trait of virtuous generosity and piety, not only from the earth, but from heaven also.

But when such a benefactor is found, and the rescued one, so soon as he shall see him, begins to pour contempt upon him, and to impugn his reasons for interference, then it is that justice resumes his power, and the rescued one is overwhelmed with a tenfold wo, proportioned precisely to the happiness which was intended him in his rescue; because ingratitude is found to bud and bring forth its bitter fruit, where goodness, meekness, submission and repentance, with reformation, should have been produced.

Such are Universalist sentiments in relation to the *rescue* of the world from the consequences of our first parents' sin; which has procured for us animal life, moral life, and the opportunity of eternal life, in their neutralizing power, respecting the full amount of what Christ, in his life, his teaching, his death, and his resurrection, has *procured* and done for man; because they impugn even the divine procedure, in allowing the innocent to suffer for the guilty, as laid down in the New Testament, thus shutting the door against even the philanthropy and generous benevolence of heaven itself in favor of poor mortals, not allowing that a ransom is even possible; contending that each soul of man has no need

of this rescue, being just as he ought to be, placed physically and morally on the earth as we find we are.

But as it respects the existence of a hell beyond this life, Mr. Ballou, a standard writer of the Universalist order, asserts, and challenges all men to show the contrary, that the Scriptures speak of no other hell than the *grave* and a *disturbed* conscience. This is pretty bold, when compared with that which is said on the subject by the Saviour, who certainly knew better than Ballou, and says that there is such a place, as he was its creator, if it exists at all; as he created all things, except moral evil.

Universalists hold that Jesus Christ, however great, good, or miraculous his character and doings, were on earth, that nevertheless, he was but a created, dependant creature, the same as any other man, and that all his power to do miracles, was derived. This they believe, or try to believe, if we may believe them, notwithstanding their acquaintance with St. Paul's opinion of him, to the contrary; which was, that he is the Creator, and upholds all things by the *word* of *his* power. See Heb. i. 3, "Who being the brightness of his (the Father's) glory, and the express image of his person, and upholding all things by the *word* of *his* power: when he had *by himself*, purged our sins, sit down on the right hand of the majesty on high." In verse eight of the same chapter, even God himself calls his son God, "But unto the Son he saith, thy throne, O God, is forever and ever," or eternal. Isaiah, in speaking of him, calls him the Mighty God. St. John says that he is Alpha and Omega, the beginning and the end. He says of himself, that he had *all* power in heaven and earth. What more is necessary to constitute him the very God of nature, connected with man—or as it is said, God manifested in the flesh; yet Universalists call him a created being, and dependent like other men, simply because the *human* soul which he took, in his manifestation, confesses its inferiority to God, and often prayed to him. St. Paul, who certainly understood this subject, seems to have anticipated the very objections of Universalists to the Deity of Christ, and to the mysteries in the Christian religion: see 1st Tim. iii. 16, "Without controversy, *great* is the mystery of godliness: God was *manifest* in the *flesh*." Now to show that Jesus Christ was the being to whom St. Paul certainly refers in the above quotation—who he calls God in the flesh—we have only to follow him through the verse, and see in the end of it, this manifestation was received *up* into glory, or heaven, meaning the ascension of our Lord to heaven after his resurrection. They even go so far with their neutralising and levelling system of theology, as to deny that Christ was miraculously brought into the world, and *that his* natural human body was begotten by an invisible power, *the Holy Ghost*. They say he had a natural father, the same

as any other man; but Matthew, Mark, Luke and John, say he had not, but that he was begotten by the Holy Ghost in the womb of his virgin mother.

No doctrine in the whole New Testament is more pointedly and fully insisted upon, than this *one*, the miraculous conception and birth of the Saviour, without a natural father, or intervention of a man. Yet Universalists deny this, the same as do all Deists in all the world; how is it therefore, that they have a claim to be considered a *Christian* sect? why not style themselves Deists, differing merely with respect to the resurrection of the dead, and the revelation of the Scriptures, but in all things else, alike?

But what is the consequence of this belief to the character of Jesus Christ? This is the consequenec; he is made to be the offspring of *illegitimate love:* for the Scriptures, as written by the four evangelists, are explicit in stating that Joseph, who became the husband of Mary, was not the father of her first child, Jesus Christ. Now if he was not, who was? This is unknown, except we receive the account as it is written, that God was his father, and that he was begotten by the power of the Highest, without the intervention of man. If Mary was found in a condition which dissatisfied Joseph, the man who had promised to marry her, is it to be supposed that God would send from the invisible world an angel, namely, Gabriel, to make Joseph believe that the girl was a virgin, and that the cause of his dissatisfaction was not her fault, but was of God? Never. But this *must* be believed, if we are to allow that Universalists are right in this thing: namely, that Jesus Christ had a natural father, the same as other human beings.

This most awful sentiment ruins Christianity at its very fountain, sinking its author, and the author's only earthly parent, his virgin mother, to a level with a common prostitute, and her son the fruit of that prostitution. There is no way to avoid this horrible consequence, the very thing all infidels charge upon Christianity, in their bitterest moments of derision against revealed religion.

To show that she was previously married, and that Christ was a son of that marriage, is impossible; and even if it was possible. yet Christ could not have been the fruit of that or any other marriage, because she is said by all the evangelists to have been a virgin when she was espoused; that is, was contracted or promised to Joseph: and that she was found in that condition *after* that espousal was made. Now except the thing was of God, and that the power of the Highest overshadowed her, and produced the infant Saviour in that miraculous manner, then is Christianity and its author more polluted at the very fountain, than any of the ancient religions of mankind, whose gods were the result of the speculating brains of hypocritical and venial priests, who *presented them* as being half animal and half man;

adapted precisely to the baser passions of fallen human nature, inasmuch as it pretends to more sanctity and more purity—even to immaculate perfection. This is the reason why it is more base, if it is not in all respects literally true, as stated by the evangelists.

Now these are the men who say that Christianity is corrupted by the orthodox clergy. Of this we leave mankind to be the judges.

See Matth. x. 28, for further proof that there is a hell, not to be found in this life: "Fear not them which kill the body, but are not able to kill the *soul*, but rather fear him who is able to destroy *both* soul and body in hell." The same is said by St. Luke, xii. 4, 5, "I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom to fear: fear *him*, who after he hath killed, hath power to cast into *hell;* yea, I say unto you fear him." Now here Ballou, Balfour, and all Universalists, with all such persons who as do not believe there is a hell in another world, are found at variance with Christ the son of God, on that subject. If there is no hell in another world, not even God himself has power to cast either body or soul into it; a place, or condition, which does not, nor ever did, or ever can exist, if we are to believe Universalists. Consequently that warning of Christ, who said I forewarn you whom to *fear*, is just a solemn nothing.

But says the Universalist, we do not deny but there is a hell, and even more than one; as there is the *grave*, which is *one;* and there is a guilty *conscience*, *if* any body is wicked, and that is two; and there is the ruin of the Jews by the Romans, which is *three;* and all these in this life. Oh, how extraordinary; is it so, is this the fact? if so let us try the above Scripture according to such a meaning. Fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both *soul* and *body* in the *grave;* both soul and body in a guilty conscience, both soul and body in the destruction of the Jews by the Romans; all three of which is impossible, as it respects the *soul*, as the soul is not subject to death, but must remain a *living* principle as long as God endures, as we have already proved. Now if there *is* a hell in which God can destroy the *soul*, and that hell is not in eternity, or in another world, where then is it? It must be found somewhere, or the allusion to such a place, or condition, is but a fiction, a mere scarecrow; which idea cannot be ascribed to the Saviour without injury to his character; which, however, is the fair result, if no hell in this life can be found, in which God *can*, if he would, kill the human soul.

But here arises another difficulty for Universalists to clear up, *which* is that of the immortality of the soul, a doctrine they deny, *believing it* dies with the body, and shall be restored again with

the body at the resurrection. If this is so, we ask where is the fear founded, and upon what? for if the soul dies, and becomes inert with the body, it cannot suffer; and therefore has no cause to fear even God, though he should kill the body, as the soul must die at the same time. But the whole force of the injunction is based upon the fact, that the soul does not die with the body, but remains a conscious being, or there can be no reason in that saying of Christ, "fear him who after he hath killed the body, hath power to cast the soul into hell."

This Scripture proves, both the fact of the ceaseless life and nature of the soul of man, and the existence of a *hell* beyond this life; doctrines which Universalists deny. Man can kill the body, but the soul he cannot touch; yet God can do this, and on that account the Saviour admonished his disciples to *fear* that Being. Yet there was no cause for such fear if there is no *hell* after the death of the body; and if the soul dies with the body (a thing utterly impossible, as it is a "*living soul*" or principle, which is not said of the body, because it is subject to death) there could be no cause for such fear. If the soul dies at the time of the death of the body, then the same blow which kills the body also kills the soul. And therefore, were this true, man *can kill* the soul, although the Scriptures, as above quoted, declare that he cannot:—and more than this, Scripture does not say that even God can *annihilate* the soul,—though there is no doubt but he can; but that he can *destroy* it in hell; that is, can place it in a ceaseless state of ruin, and a ceaseless state of suffering. This destruction is infinitely worse than annihilation itself; which, could it be, we have no doubt would be resorted to, rather than to unlimited suffering in hell, by the Divine Being.

That the Saviour was speaking of the death of the bodies of his disciples, by persecution and martyrdom; and not of the ruin of the *body* politic, or body *religious* of the Jews, by the Romans, or any other cause, is evident from the *context* of the subject, in the same chapter, in which the above text is found, which we have produced as a proof of a hell in another world—see verses 17, 18, 21, 22, 23, 28—in which that subject is pursued, and finished as follows: "But beware of men, for they will deliver you up to the councils, and they will *scourge* you in their synagogues: and ye shall be brought before governors, and kings for my sake, for a testimony against them and the Gentiles: And the brother shall deliver up the brother to *death;* and the father the child: and the children shall rise up against their parents, and cause them to be put to *death:* And ye shall be hated of all men for my name's sake. But when they *persecute* you in this city, flee ye into another." But notwithstanding all this, he told them not to be intimidated from their duty, nor to fear their persecutors; but to continue to fear him only who was "able to destroy

both *soul* and body in *hell*." Now if there is a hell in another world, then is there force in that warning; and if the soul continues its consciousness, though the body dies, then is there reason to fear, least the soul pass into eternity unprepared; and finally be cast into that *hell*, with its body, at the time of the general resurrection and day of judgment, according to the Scriptures.

Moses, the first writer of the Scriptures, clearly alludes to a state of punishment after death—see Deuteronomy, xviii. 15, 19—where God himself is the speaker. "The Lord thy God will raise up unto thee (the Jews) a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And it shall come to pass that whosoever will not hearken unto my words which *he* shall speak in my name, I *will* require it of *him*." Now on this statement of the Almighty, "I will *require* it of him," St. Peter, in Acts, iii. 23, says, "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." This is what St. Peter seems to understand by the words, "I will require it of him; and carries it out to mean the destruction or damnation of such a soul.

Under the Christian dispensation, we have no intimation that if a person refused to believe in Christ, or to hearken to his words and practice his principles, that such a person was put to death, or even punished in any manner whatever; as the Christian church had no such power given it, either ecclesiastically or politically. How then was the thing to be done? how was such a soul to be destroyed or cut off from among the people? There is but *one* way, namely, that of the damnation of such a soul in eternity, in accordance with what we have already quoted, and here repeat: "Fear God who is *able* to destroy both soul and body in hell," in eternity, as there is no such hell in this life, in which God will destroy such a soul.

Now as the teachings of Christianity are directed to individual men, women and children, of a proper age, we cannot refer the cutting off such as will not hear that prophet, to the nation of the Jews, as a nation exclusively, and that this was done in their destruction as a nation by the Romans; we say it cannot be referred to them alone; because the statement is broad, extending to all the souls of the human race, who have it in their power to hear this prophet. Were we to restrict the fulfilment of this denunciation to that nation only, and to no other persons of the human race, then we should falsify the text, which says, "that *every soul* which *will* not hear *that prophet*, shall be cut off from among the people;" and as *we consider*, means *Gentiles* as well as Jews, and all people

of all ages, who have the opportunity of hearkening to his doctrines. If the words *every soul*, are to be regarded, then it will follow that the injunction is wholly of an individual character, and not exclusively national.

Now, while life lasts, no man is cut off from among the people, even though he will not hearken to this prophet; we are compelled, therefore, in order to sustain the veracity of God, to carry this matter into another world after death, where such souls as had the opportunity of hearkening to that prophet and would not, shall be cut off from among the people of the saints of the Most High, and destroyed in hell; in which, it is written, that God is able to destroy both soul and body.

But before we leave this subject, it will be proper to examine the famous text upon which Universalists ground their doctrine of a *conscience hell*, for sins committed; by which expiation or release is obtained, and the sinner made righteous in the sight of God, but not by the blood and merit of Jesus Christ. These people believe that *sin* brings with itself its own punishment, its own whip, or correction; as that when one sins, he immediately is distressed in his mind on account of it, and *that distress*, uneasiness, ordisquitude, is the *very* expiation for the sin itself; by which we perceive that sin is its own Saviour, and works its own cure; and this is what they call one kind of *hell*. If this were so, it might be called a most *glorious hell;* and so far as we are able to discover, might have saved the Lord of life and glory, the trouble of coming into the world to die for sinners, and the horrid agonies of the cross by the Romans. No man who can think, will ever suppose that Christ came into the world, honored the law of God, which Adam, with all his posterity have dishonored, and then by his own voluntary act submit to a shameful and cruel death; and all for no other purpose than to procure for sinners the *opportunity* of suffering for their sins in their conscience; a thing which would have been just *as* sure, on the principle of *justice*, as if he had not *thus* came, and thus suffered for sin and sinners. On this plan, therefore, as propagated by Universalists, this *conscience hell*, is the only and true Saviour from sin, in which there is neither necessity of belief or disbelief, knowledge or ignorance, repentance or pardon; as whoever *sins*, creates *in* and *with* that sin, his own remedy. This is the nullification of all *law* and of all *penalty*, with a vengeance.

But the famous text, by which Universalists prove that the *worst hell* there is in existence, (and had king David for its tenant, at a certain time; out of which he escaped, however,

and all in this life,) is found in the 86th Psalm, 13th verse, as follows: "*For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell.*" Now, say Universalists, in a way of triumph, is there any *worse* hell than the *lowest* one. Here they fix themselves, to this point, and proceed to interpret *all other texts* of Scripture, which speak of a hell, by *this*, as by the great, and *only* context on this subject,—by which they ascertain it to be a far worse hell than the grave; and yet, strange to tell, it is preferred to the grave by them, by an immense difference, after all; as it is found by experiment, that sinners can live in it much better than they can in the grave.

It is highly proper that we enquire what is meant by this *lowest hell*, out of which David was delivered:—whether it was temporal sorrows and affliction, or a guilty conscience, on account of sin, from which he was so miraculously delivered by the providence and inrerposition of his God? as we deny its having been the *latter* in any degree whatever. All men who are at all acquainted with the history of king David, from the time of his victory over Goliah of Gath, till he was crowned king of Israel, know well through what difficulties and opposition of enemies—with Saul at their head—he passed to the throne. Seven years, or nearly so, he was treated as an outlaw, and compelled to flee his country, pursued by one continued storm of persecution, of hair-breadth escapes, in fleeing from mountain to mountain, and from cave to cave—pursued, waylaid, ambushed, and hunted like a wild beast, or a partridge, asleep or awake—pressed on every side by continual dangers—in perpetual fear of the assassin's dagger—the emissaries of Saul. On these very subjects—and relating to these very troubles, several of the Psalms were written, which describe his situation, his distress; as also the many miraculous deliverances which God the afforded him from his pursuers. In one of these Psalms, is found this famous text, as quoted above—namely: "*thou hast delivered my soul from the lowest hell.*" This is *descriptive*, and *comparative* language; by which is understood his final victory over all his enemies, and persecutors of the house, and kingdom of Saul, and of his exhaltation to the throne of Israel. His troubles during that time were so great, that he has used a figure of speech, by which they are shown to have been *worse* than death, or the grave could could have been to him, at that time.

That his afflictions during that period—a lapse of nearly seven years—are meant by these strong words: the *lowest hell, we think* we prove by the residue of the chapter, *immediately following* that statement,—which is: "O God, the

proud are risen against me, and the assemblies of violent men have sought after my soul [life.] But thou, O Lord, art full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thy handmaid. Shew me a token for good, that *they* which *hate* me may see it and be ashamed." Do not the above words plainly allude to his temporal distresses at that time? if not, how could he pray to be delivered from the assemblies of violent men, and from them that hated him, and sought after his soul or life, to take it away from the earth? who did this but Saul and his warriors, in their zeal to kill David; because he had been appointed to the kingdom by the prophet Samuel, some time before he had the fight with Goliah? In this class of the Psalms of David, which describe his sorrows of that time, there are various direct allusions, in which he praises God for *signal* help, and deliverances in battle from death, and from being taken by the soldiers of Saul; see chapter lv. of his Psalms, 18, 21, "He hath delivered my soul in peace from the *battle* that was against me, for there were many (invisible beings, or angels of God) with me. He (Saul) hath put forth his hands against such as be at peace with him, (meaning himself,) he hath broken his covenant, (with me David.) The words of his mouth were smoother than butter; but war (murder) was in his heart; his words were softer than oil, yet were they drawn swords." By the same rule of comparison that he calls Saul's words drawn *swords*, he calls his troubles with that monarch *hell*, and the *sorrows* of hell which compassed him round about. If David had not believed there is a hell in which there are sorrows, he could never have used the word as descriptive of his own troubles; but the grave, in this comparison, is excluded, as there are no sorrows in the grave, work nor device. But from the account as given by David himself, there can be nothing clearer than that he meant the deceit and treachery of Saul, his father-in-law, who had several times broken his covenants with David, by which his life was endangered, but was as often saved by the kind and noble hearted Jonathan, the son of Saul. In the 56th Psalm, 11, 12, he says, "In God have I put my trust, I will not be afraid of what man can do unto me. For thou hast delivered my soul (life) from death," which Saul and his assassins were in pursuit of. In the 116th Psalm, 3, 4, 8, he has the same afflictions in view, which drove him from the sanctuary of his religion, to dwell among pagans and idolators, where he remained till Saul's death. There he says, "The sorrows of death compassed him, and the pains of *hell got hold of him*, I found *trouble* and sorrow." But

not the troubles of a guilty conscience, as there is no confession of sins, or of any *particular* sin, in any of this class of his Psalms, as there are in those of his writing after the murder of Uriah, and abduction of Uriah's wife. *Sin* and a distressed *conscience*, therefore, was not his trouble at that time; but his outlawed condition, being compelled even to sleep with his life in his hand, as he fled hither and thither from his pursuers. But to settle the question whether this *lowest hell*, out of which David was delivered, was a guilty conscience or not, we bring the 22d chapter of 2d Samuel, in which it is plainly stated that this *hell* was the persecutions of Saul. "And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and *out* of the *hand* of *Saul*. And he said, the *Lord* is my rock and my fortress, and my deliverer; The God of my rock (or hope) in him will I put my trust: He is my shield, and the horn (hope) of my salvation, my high tower and my refuge, my saviour; thou savedst me from *violence*, (from Saul and his dagger,) I will call on the Lord, who is worthy to be praised; so shall I be saved from my *enemies*. When the waves of *death* made me afraid, the *sorrows* of *hell* compassed me about, the snares of death prevented (or were about) me. 17, 18, He sent from above, he took me; he drew me out of many waters. He delivered me from my strong *enemy*, (Saul,) and from them that hated me, for they were too strong for me." And to show that these sorrows of David were not on account of sin, he says, verses 21, 22, "The Lord *rewarded* me according to my *righteousness;* according to the *cleanness* of my *hands* hath he recompensed me. For I have *kept* the ways of the Lord, and *have not* wickedly departed from my God." This cannot have been said of Christ, as if it were possible for him to have *wickedly* departed from his God; though it is likely there are some allusions to the day and time of Christ in this class highly descriptive Psalms; but chiefly it alludes to the seven years persecution of Saul, and other enemies, before he came to the throne, over whom he finally triumphed. He says, verse 41, 42, "Thou hast also given me the *neck* of mine enemies, the heathen, that I may destroy them that hate me. Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street." This could have no allusion to Christ, as thus he came not to do, to his enemies of this life; but David, as a conqueror of many nations round about, may on that account, be said thus to have done to his enemies.

In the above examination, we feel confident that we have shown clearly, that the *lowest hell* out of which God deliv-

ered David, was not any *conscience* suffering, as imagined by Universalists; wherefore they must look for some other passage, by which to prove that the worst hell there is in *existence* is in *this* life, as from that passage it cannot be made out. But as his sorrows were of an exceedingly aggravated nature, he was justified in seizing upon the strongest language, and in making allusions to the worst of sufferings, even to the sufferings of the damned.

Now if any Universalist should happen to agree with us in this exposition, namely, that it was not from the sufferings of a guilty conscience that David was at that time delivered, but from personal afflictions of an outward and domiciliary character, then such Universalists will admit that this lowest *hell* consisted of mere trouble, such as may fall upon the most pure character; and will be compelled to place such troubles in the scale of human suffering in this life, above even the sufferings of a guilty conscience, and presents a problem of rather a vexatious aspect; for as *we* understand Universalists, it is *sin* which produces the *worst* hell that can exist; while according to David, it is *temporal* affliction; if it be disallowed that he borrowed his idea of *hell* from the belief of the existence of a hell in eternity, into which, in a certain place, David himself has said, all the wicked, and the nations who forget God, shall be finally turned. Psalms, ix. 17.

That there is such a hell in another world, is no where contradicted in the Scriptures; which, we should think, the all seeing eye of inspiration would have done, if there is not; as the error is a monstrous one in theology, and could not have escaped the foreknowledge of God, nor been allowed to remain unforetold, as other errors are in relation to what is *essential* to be believed or rejected, and that there is no hell is very essential with Universalists. We know as well as Universalists, that the word *hell*, in many places in the Scriptures, means no more than the grave, and very great afflictions in this life, &c.; but we also know, and Universalists know, and might believe, that the word occurs, in many places, and in such connection, as that allusions to the grave, a guilty conscience, or to earthly afflictions of any kind, are as impossible as that the word should allude to heaven, or any other condition of happiness.

Is the hell of which David speaks, as just above quoted, the *grave? if so*, then as before stated, the righteous have as much to fear as have the wicked, and thither they must as surely descend. Was this hell of which David speaks, the afflictions of this life? *if so*, then the righteous are even *more* exposed, and worse tormented in this hell than are the *wicked;* for it is written in Scripture of them, that they "are

not troubled as are other men, neither are they *plagued* as other men; and that there are no *bonds* (or fears of hell) in their death." Psalms, lxxiii. 4, 5. From these passages, it is evident that it is best to be of the number of the wicked, if there is no hell to be feared beyond this life, as by that means, much suffering for righteousness sake would be avoided.

But respecting this hell's consisting of fire and brimstone, many eminent men of the *orthodox* sects have doubted, and wholly deny its being composed of those materials, or of any other material, yet believe in its existence. But how such an opinion is to be maintained, we should imagine very difficult to make out; seeing the Scriptures of the New Testament, as well as the old, speak of it as having been *prepared*, or *created*. These imagine that all the strong and specific language in the Bible, about hell, is but *figurative*, and intend nothing more than a *state* of mind wholly cast off from God, and abandoned to irretrievable and incessant depravity and despair in eternity. But this cannot be, as in such a case the Scripture would not say that hell was ordained of old; see Isaiah, xxx. 33, and in Matthew, xxv. 41, that it was prepared or created for the devil and his angels. If hell is but a *state*, or condition of mind only, how are we to imagine such a state as having been *prepared beforehand*, by the Divine Being? *Mental* suffering does not, and *cannot* exist, beforehand; the idea is as impossible as preposterous. It cannot be said of God that he has prepared a condition of *mental* suffering, as being distinct and apart from the mind or spirit which may suffer; for mental distress is *dependent* on the *being* of mind. It cannot be said that God made fallen angels wicked; and unless this can be said, it cannot be allowed that he *prepared* their punishment, if it is but of a mental nature; for their punishment, in such a case, is in their own wickedness and mental suffering.

That the wicked suffer mentally, we do not deny, except in those cases where they are past feeling; but that God created or prepared mental suffering, we do deny, as that is a *consequence* following on the commission of sin, and cannot precede it; on which account it needed not to be created or prepared by the Supreme Being, as it is of spontaneous growth, from its own origin, that of sin and rebellion.

If the hell of eternity is wholly *mental*,—how is it then that the *bodies* of the wicked are to be cast into it? For it is said—as we have already frequently quoted—that the Saviour cautioned his disciples to fear him who is able to destroy both *body* and *soul* in hell, which cannot be done, if there is no literal hell, as the body cannot suffer mentally and knowingly. If the terms fire and brimsone, lake of fire, hell fire, the unquenchable fire, and eternal fire, are all to be understood as merely figuritive, we ask, what is gained by it? This, and this only; hell is much

worse than the *literal* sense of the Bible makes it to be; and what right has any man to do this? But the truth is, all such persons as thus believe, do by no means intend to lessen the horrors of that state; yet they do so, in the most direct sense; as it is impossible for the *mind* to conceive of *mental* suffering as acutely as it can of the suffering of the *senses*. To prove this, we will state a case, thus: let a person who is endowed with the powers of eloquence, to such a degree, that an audience consisting of thousands, are carried in his flights of language to the very heavens, and made almost to feel, to see, and to hear, the unutterable things of which St. Paul speaks, which he saw in Paradise—let him paint the horrors of war till the blood freezes in the veins, or the fountains of the head gush out in tears, at the recital of pain and suffering; let such an one describe—as is often done—the deep, deep chasms of hell—consisting of burning flames which never go down—of waves, of gulphs, and floods of rolling fiery billows, that sweep in ceaseless tempests over that dismal ocean of wo, without end,—till the very hairs of the head stand erect, and the blood rushes to the heart for shelter—with eyeballs distended in their sockets—thrilling soul and body with agonies intolerable; but the instant it is said, by way of paraphrase, by the orator, that all this is but a *figure*, the mind and body, in a moment, are released, as from the wreck, and lose their tension—while a sensation of comfort passes over the mind, on account of the transition from *fact*, to that which is merely a *figure*. A *figure* is infinitely less, in every sense of the word, than the thing it signifies; on which account, those among the ortthodox, who teach that hell is not literally what it is stated to be in the bible, throw it so far beyond all human conception, that it ceases to have any effect; and is of just as much force to deter from the commission of sin, as the threatnings of a parent of condign punishment would be to an infant of a day old: which is just none at all. We therefore, believe it to be of *literal* existence—according to the word and letter of the Bible. Such a place is suited to the purposes of suffering and punishment of both soul and body; while a mental state of distress is adapted to but one, and besides, it is anti-Scriptural; as no man has a right to exceed the *letter* of Scripture, in his descriptions, either of hell or heaven—nor yet to fall below that letter. Such of the orthodox sects, as flinch in their faith of a literal hell, and are ashamed of its horrors, and would fain hide themselves under a *figure*, are doing the cause of religious truth no good; as by such a course, the sanctions of moral law are greatly lessened, if not entirely taken away, on account of this inconceivable figurability. Tangible objects—such as fire and brimstone, or any thing else which is matter—can never be used as figures of *mental* distress, or the sufferings of spirit or mind, because they are not in any sense similar to each other. The howling of the

winds, the commotions of flood in uproar, the tumbling of mountains or worlds to atoms, or the rage of oceans of flame, fed by the combustion of the universe, could be no figure of mental ruin; as no conception thereby is obtained of such a condition.

The opinion of the existence of such a place, is coeval with human existence; and seems exactly adapted to *our* condition under the Divine government: as from *this* idea, *all* the force of moral law is derived, and even the force of human laws; for what human law is that, in any nation—in any age of the world, which has no *penal* sanction. The belief, therefore, in the existence of this great and *terrible* sanction of the Divine government, is but in accordance with the fitness of things in every age of the earth, and ascends in importance, as it is adapted to the immensity of the great universe of God.

If it be said that the doctrine of the existence of a hell in another world, is of no importance to the inducement of a good life in this, then it may be said with equal truth, that penal sanctions, as it respects human laws, are of no importance in their observance among men, which were a man to assert, he would be set down as a fool—even by Universalists, themselves. Is it not, therefore, proper to believe, that God, the Almighty Ruler of the whole universe, is as strict in his sanction of his laws as man is, and infinitely more so, and that from this fact, the very *idea*, as well as the necessity of penal sanction, was derived to human society.

Concerning this place, it is said in Psalms, that—"the wicked shall be turned into" it, "with all the nations that forget God." Now, how is this? Are they to be emptied out into infinite space, like a bag of chaff, to wander where they will? Then, infinite space is hell; which cannot be. By this remark of inspiration, it would seem they are to be in company: and as finite beings are of necessity *local*, then this hell is a location,—which cannot be said of infinite space: which is not a location, but is its exact opposite in its nature: as that which is everywhere present, cannot be a location. Now, as the bodies of the wicked are to accompany their *minds;* and as soul and body, both are local, it follows, that the hell into which they are to be turned, is also *local*, and if local, then it is of necessity *literal*, and if literal, it was of necesity *created*, or prepared; as the Scripture of St. Matthew says, it was for the devil and his angels, into which this earth, at the day of judgment, is to be cast; and also all other worlds, if any there are, or may be, which shall apostatize—will, it is likely, be also cast, at the respective times of their reckoning with the offended Creator.

Thus we have made a few remarks on the belief which some orthodox persons entertain, that the strong language of Scripture, namely: that of fire and brimstone, is wholly figurative,—*which opinion* cannot be otherwise than anti-Scriptural.

That this *hades*, which is however quite another thing, was in the bowels of the earth, was believed by the ancient Greeks, before the Christian era, whither the souls of the wicked after death were sent, and was by them called *Tartarus*; where, in this dungeon of the globe, they are bound in penal chains, without hope or mitigation of wo. But how came the Greeks by such an opinion in their religion? Very easily, as some parts of the Old Testament, to wit, the book of Genesis, and of Job, which were written sixteen hundred years before the Christian era, and other parts, as Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, the book of Psalms, Proverbs, and Ecclesiastes; a thousand years, and some of these last mentioned more than a thousand years before that time; in which books such an idea is frequently inculcated, and plainly stated, as in Job and Psalms, as before quoted, from which such Greeks as could understand the Hebrew might have derived it. This opinion is also taught more or less in several of the prophets after the time of David and Solomon, especially by Isaiah. It is also recorded in the Book of Wisdom, in the Apocraphy; which if not of inspired authority, shows, however, that the writers of the book, even four hundred years before the Christian era, believed this doctrine.

Socrates, the greatest moral philosopher of ancient Greece, believed, not only in the immortality of the soul, but in this Tartarus, and in rewards and punishments in another world, whose remarks on that subject to his pupils and disciples at the very time of his death, were as follows: "*Set not too high a value upon your children, your life, or anything in this world, as upon* JUSTICE: *that when you appear before the tribunal of* PLUTO, *(the king or God of hell) you may not be at a loss to defend yourself in the presence of your judges.*" Directly after this, he adds, that such as will live in despite to the laws of *justice* in this world, shall have the laws for their enemy; "*and when you are* DEAD, *our sisters the laws in the regions* BELOW, *will be as little favorable to you.*" *Rollin*, vol. 4, p. 36. It is impossible to understand this great and renowned man, who lived over four hundred years before Christ but of such a hell, or Tartarus, as existing in the bowels of the globe.

The Greeks were amazing in their love of knowledge, and travelled everywhere in its pursuit; and what should hinder their knowing the theology of the Jews? as it was an easy matter for them to go to Jerusalem, which in those ages was more famous for its religious knowledge, than any other city or country on the globe. How could a Greek understand anything else, than that such a place is in the bowels of the earth; from reading Isaiah in the Hebrew, who wrote six hundred years before Christ. See chap. xvi. 9, where *hell* from *beneath*, is said to have been moved on the *occasion of the* death of one of the kings of Babylon.

What could they understand from the words hell *from beneath*, but that it was *in* the earth, which they called Tartarus. That the Jews believed this opinion long before Christ, we show from the prayer of king Manasses, while at Babylon as a captive, a sentence of which reads thus: "Be not angry with me forever, by reserving evil for me; neither condemn me into the *lower* parts of the *earth*." See Apochraphy. Which prayer is alluded to in 2d Chronicles, xxviii. 13. Manasses had been extremely wicked as a king at Jerusalem, and had caused his people even to excel the very heathen in idolatrous abominations; which, when he went a captive to Babylon, he repented of and prayed, not to be cut off and sent *down* to Tartarus, or the lower parts of the earth, which prayer was heard; as he was restored finally to Judea again, and passed the residue of his days in acts of righteousness. His prayer, therefore, cannot be understood as extorted by the mere fear of death and the grave; as he knew he must die finally, as well as others; but rather from a divine conviction of sin, and the dread of damnation in another world, on which account he prayed against so dreadful an end, and was heard. But as corroborative and also as proof positive of the *truth* of this belief, we bring the remarkable statement of St. Peter; by whom in the Greek this word *Tartarus*, is used, to denote the place to which the fallen angels were doomed. See 2d Peter ii. 4. "For if God spared not the angels that (who) sinned, but cast them down to *Tartarus*,"—which is translated *hell* in the English, and certainly means *more* than the grave in the Greek, and of course must also in the English, or any other language.

By this expression of St. Peter in the Greek, it is the opinion of Adam Clarke, as he understood the Greek well, that he meant a *place* of darkness and wretchedness, from which it is impossible for them to escape. That the thing is true, and that there is a Tartarus, or hell, in the bowels of this earth, where the fallen angels, such as are allowed to be here, are liable to be sent, besides the hell which was prepared expressly for them somewhere in infinite space, to which they must all go at the day of judgment. See Luke viii. 31. "And they (the evil spirits which had possessed the man among the tombs) besought him (Christ) that he would not command them to go out into the *deep*." This *deep* against which they prayed, could not have been the *lake* Genesareth, nor yet the *ocean*, because to go into the waters was the very thing they desired, which they did, in company with a great herd of swine; wherefore, their *apprehensions* were directed to the deep of *Tartarus* in the fires of the globe, in its centre or internal parts, or their request had no meaning at all.

But although we believe in this prison-house of the souls of *the wicked*, where they are and shall be confined till the day of *judgment*, and that it is in the subterranean fires and caverns of

the globe; yet by no means do we entertain any such idea as that such a condition is a *purgatory*, as held by the Catholics; but is used only as the anti-chamber to a further and final damnation, at the time of the end of the world. If the idea is horrible, we have it to say that there is laid no necessity upon any human or angelic creature to qualify himself for such a condition, for such an awful end; and that there is a heaven as glorious as hell is horrible; which all creatures who are now lost, both angelic and human, might have secured by proper attention to the means afforded. It is in the kingdom of grace as in the kingdom of nature. God has bestowed an infinity of blessings and mercies which are adapted to the support of all the powers of our animal natures; yet though this is done, he will feed, clothe, comfort nor house any man, only as he shall seize upon the circumstances and conditions of things by which he is surrounded. So it is as it relates to the avoiding this terrible hell and Tartarus of which we are treating in this work, and of securing a place in heaven; we have only to lay hold of the hope set before us, and take advantage of the circumstances of mercy which God has provided in his Son, by which means salvation may be secured, which fact is *sufficiently* redeeming in its nature and end, to counterballance the exposedness there is of falling into the other extreme, which is damnation.

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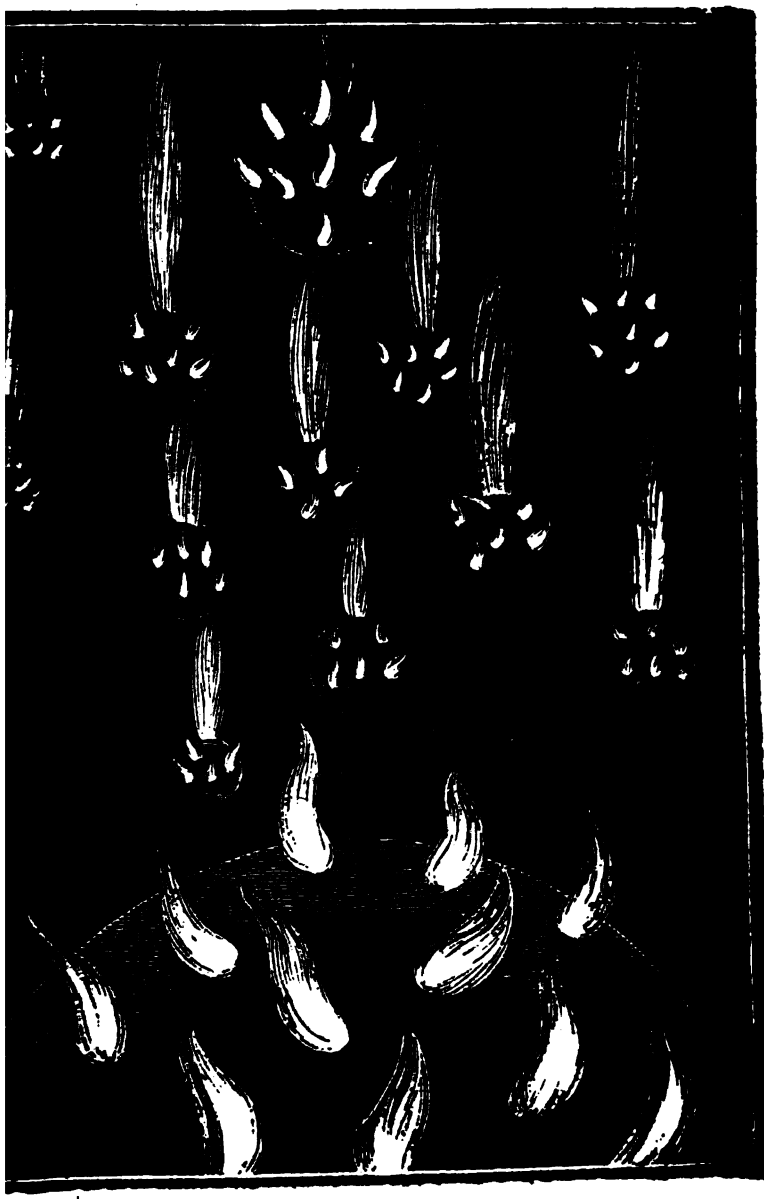
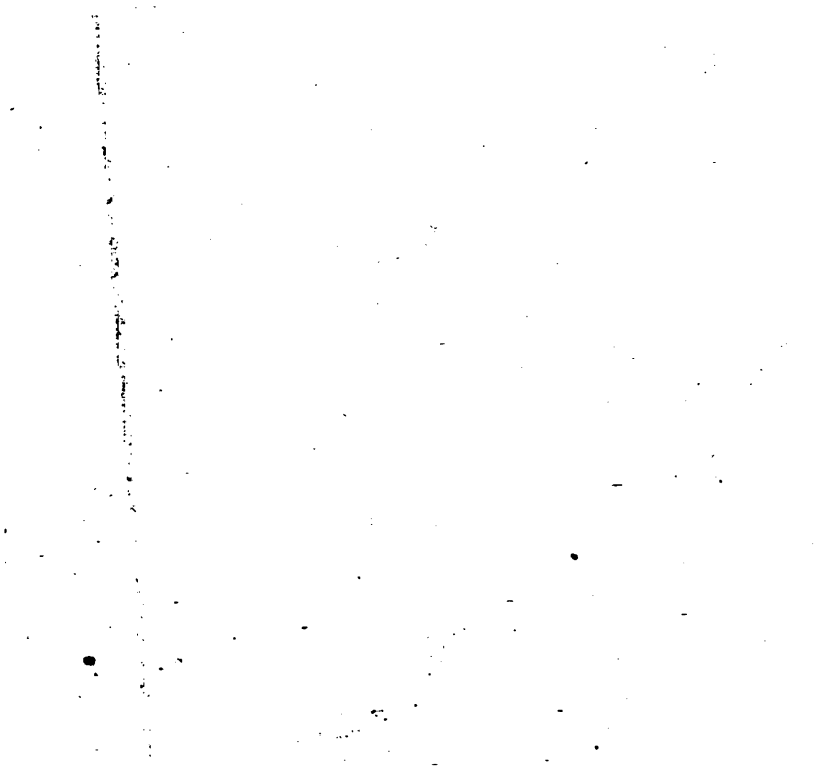
### *Respecting whether* OTHER *worlds may have been destroyed as this is to be by fire, and some proofs of such occurrences according to late astronomical discoveries.*

But if there are other worlds which are peopled, and any of them have sinned as we have done, it follows therefore, that there may have been, and yet may be, many days of judgment such as is to take place respecting this world on which we live. If so, then may we not inquire whether they *were*, or shall *be* tempted as Eve was, by a devil? To which we reply, that from the time of the fall of the angels till the day of the judgment of *this* earth, there is no doubt but Satan, with his fallen associate spirits have been, and now are permitted to be the triers of the heads of the people of all worlds. But how many have withstood his wiles, as Eve should have done, we cannot tell; but at the time of the judgment day of this world, it appears that the permissive wanderings of Satan and his associate powers is to be ended, as he and they are to be shut up in the bottomless pit, the hell which was prepared for the devil and his angels originally, from which he and his companions are never to be released. For which reason it would appear that from thence forward, after that time, their

blasting influence is no more to be feared or felt; a new era of things or a new dispensation of eternity is to commence; when, thereafter, a new mode of trial, or of probationary procedure is to be entered upon, with respect to any new worlds which thereafter may be created and peopled. In order that immortal intelligences may pass through a *probationary* state, and be tried as to their fealty, with respect to any law of God, we are not to suppose a Satan and evil spirits *necessary*. Yet as these were found in a state of apostacy and rebellion against God and all his works, they have been allowed to be our triers or tempters, as well it is likely as the inhabitants of all other worlds, and will still be allowed so to do if any more worlds may be created and peopled before their final doom in the bottomless pit. Neither are we to believe that the devils or fallen angels, by so doing have served God in his purposes, or fulfilled any wish or decree of his: but as their natures are *now* evil, and that in the extreme, and ever bent by inclination to do injury, out of revenge and malice to the Divine Being, this disposition has been permitted to be the *tempters* or *triers* of the free-will or free-agency of such as have been placed in a probationary condition, of lower orders than themselves. But though they have been allowed to be the tempters of all worlds, as yet created, we know not whether they have succeeded to introduce sin and ruin in any other globe than this on which we dwell. Yet we fear that such is the truth, and the following is our reason for such fear: "It is an extraordinary fact, that within the period of the last century, not less than *thirteen* stars in different constellations seem totally to have disappeared; forty to have changed their magnitudes, by becoming much larger, while others have dwindled away to mere specks in the firmament, compared with their former size; while there has apappeared *ten new* stars, where heretofore there was nothing. Several of these so disappearing, exhibited all the signs of conflagration, seen even at mid-day, appearing some a longer and some a shorter time, then disappearing forever." Good's *Book of Nature*, p. 35. (*See the Plate*, which shows the descent of such globes to hell as have had their day of judgment.)

From this fact, we conclude that those stars which have disappeared, have been destroyed by fire, as this is to be, at the last day, and consequently that the beings which inhabitated them have sinned as we have done, and have been judged; the good saved and the bad cast away, according to the unalterable procedure of the Eternal. The appearance of those *new* stars, shows also, that the great work of creation is still going on in the various regions of infinite space, which can never be filled up, though multiplied, a million a second, without end. But when it is considered that those stars which have thus disappeared were *suns* in the firmament, and gave light each to a *system of* worlds or planets which moved about them, then the





idea of the ruin of so many systems enhances the horror of the reason of that ruin; which must have been *sin*, as we see no reason why they should be destroyed, if not on that account. The appearance of those *ten new* stars, shows that *ten new* suns have been created, with ten new systems revolving about them; but on account of their distance from this earth, their planets or satelites are not discernible, while the suns are. The *forty* which have changed their positions, have been differently arranged by the Creator, merely for order's sake, and to restore the balance of the stars, as dictated by the principles of attraction and repulsion, the unalienable laws of matter.

In corroboration of the above opinions, we will mention that in many parts of the world, in various ages, there has fallen to the earth, singly and showers, stones of considerable size, weighing from seven to two hundred lbs.; and in on one instance—April 5, 1825—in South America, there fell to the earth from the atmosphere, a body of iron of seventy cubic feet dimensions, weighing several tons.

In one instance, but a few years since, there was an immense rock, imagined to be about a quarter of a mile in length—which in descending from the regions above, with a velocity altogether inconceivable, dipt into our atmosphere, but with such violence that it glanced away (the same as a stone glances on the water, when thrown swiftly,) into the regions of space again; but whether it returned by the earth's attraction, and fell into the sea, or on some unknown parts of the earth, is unknown.

The volcanoes of the moon, it is conjectured by some, are the origin of those stones; but by others, that they may have been thrown off from worlds in a state of dissolution by fire, the fragments of which fly in all directions—some reaching distant worlds, which might intercept their courses; while other fragments are still flying, having met with no interruption; and will continue to fly forever, unless impeded by some other body in space.

For a particular account of all the instances on record, respecting the fall of stones from the heavens, their weight, number, &c., see Adam Clarke's Commentary on the 10th chapter of Joshua, Old Testament. The moon, though not in a state of ruin, as supposed by some, is nevertheless, no doubt in a condition of perpetual change and eruption on its surface. This appears, when viewed through the most powerful telescopes; as the moon's surface is exceedingly broken and interspersed by pointed mountains, deep vallies, and small bodies of water. If earth and water are found there, which is evident from its appearance, then there must be vegetation; and if vegetation, then animal life; and if animal life, there must be, of necessity, *reasonable* beings, or all these things there exist in vain, so far as the moon's existence can be said to glorify God, only as seen by

the inhabitants of distant worlds. Those reasonable beings are, therefore, no doubt just such beings as inhabit this earth, subject to all the laws of nature that we are, and to the moral government of God, equally with us; as for what other purpose than the developement of intellectual beings, can the creation of any globe of the universe be called forth?

It is also our opinion, that all such worlds as have, or may yet sin, have *been*, and will continue to *be*, removed out of their orbits, and cast into this lake of fire, as we are sure is to be the case with this, at the last day, as before argued. This lake, sea, or ocean of fire, is no doubt situated so far from the other parts of the universe, that the power of attraction as existing between the worlds of the universe, cannot reach it; where it remains, resting on its own centre, in the great vortex of space, without motion or revolution; on which account it may be spoken of with an emphasis as horrible as eternal, that it is the place of *outer darkness*, and of hopeless damnation. As it respects those ten new systems of worlds, there is no doubt that Satan has long ere this time visited them, as he did this world as soon as it was made, for the purpose of introducing sin and ruin; but whether he has succeeded, as in the case of Adam and Eve, can never be known till the day of eternity; when the mysteries of that now impervious state no doubt shall be revealed, so far as shall be for the happiness of the *good*, but not of the bad, who shall never know anything of the glory of God's power, except their own hopeless and lost condition. But as to those thirteen systems which have passed away, there can be no doubt but he has succeeded to seduce them, or they would not have been destroyed, but continued, as the places of origin to human souls and bodies, while eternity should endure, as would have been the case with this world if it had not sinned.

But, was not *sin* necessary here, in order that death might relieve the earth of its surplus numbers: as death is the consequence of sin? We answer—No! Sin was not necessary for this, nor for any other good purpose; because it was in the power of God to *translate* the eldest inhabitants of the globe, as their numbers should approach an inconvenient amount of population, as is shown by the translation of *Enoch* and *Elijah*. The same doctrine may be applied to all worlds, which have, do now, or may yet exist, which have not and may not sin. But what is translation? It is the instantaneous change of a corporeal and tangible body, to a spiritual and supernatual condition, so as to be placed *above* the ordinary laws of *nature*, as now developed; not being subject to gravitation, to thirst, to hunger, or to be injured by any of the elements of nature, as the winds, water, or fire, but fitted to exist in a superhuman condition, altogether invisible—the same as was the body of Jesus Christ after his resurrection. *We do not* however, infer from this superhuman condition—

which would have endowed such as would have been translated, or shall endow the human race, when raised from the dead—that the elements of hell will not be able to effect the souls and bodies of the wicked in that condition; which hell, however, we do not allow, is *any part of nature;* but exists unconnected with any and all things but itself.

On this view, what immense hosts, what unnumbered and infinite myriads of translated and intellectual beings are every moment rushing from all points to the *throne* of God, which is the centre of the universe, and region of the heaven of the holy angels, and of all who are, or will be saved. But if this hell, which was prepared for the devil and his angels, is to be the receiver of all sinning worlds, will it not be greatly enlarged from period to period, as such worlds shall be cast therein? This will follow of necessity: which idea, it is not impossible but both Isaiah and Habakkuk have alluded to (see Isaiah, chap. v. 14,) "Therefore *hell* hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend *into* it." Also Habakkuk, ii. 5.—"Yea also, because he transgresseth by wine, he is a proud man, neither keepeth he at home, who *enlargeth* his desire as *hell*, and is as death, and cannot be satisfied." Now if it be said of these passages, that they allude *solely* to the grave, then those two prophets have said no more than that the wicked shall die a temporal death; which, however, is to happen also to the righteous; on which account, *hell* enlargeth herself as much for the one as for the other. It remains, therefore, that this *hell*, which may be enlarged,—may be thus enlarged by the accession of contaminated globes, as well as by the accession of all the bodies of wicked men, at the day of judgment, and perdition of the ungodly, and not only of this, but of all sinning worlds. But it is held by some who are eminent for their biblical knowledge, that at the day of judgment, the earth is not to be removed out of its place, nor yet annihilated, but is only to be *purified* by fire, by being melted down into a universal state of fusion; which, when cooled, is to be fitted up into the *New Creation*, which is promised, and believed will take place after the day of judgment; yet it should be remembered, that a *renovation* is not a *creation*—observe the language: "Behold I *make* all things *new*," as is stated in Rev. xxi. 5, and is far enough, in our opinion, from saying, behold I *new vamp*, or *new model*, or repair all things. In the same chapter, verse 1st, the complete removal of this globe from its present situation, is certainly spoken of, as follows: "And I saw a *new* heaven, (atmosphere,) and a *new* earth, for the *first* heaven and the first earth were passed away, and there was no more sea." Isaiah speaks of this same thing, chap. lxv. 17, "For behold, I *create* new heavens

and a new earth, and the former shall not be remembered nor come into mind." But some imagine that this *new* heaven and *new* earth, which are to supplant the first heaven and earth, is to be nothing more than the substitution of the *Christian* dispensation for that of the Jewish. This, however, to us seems impossible; because the peculiar phraseology of the prophet Isaiah, precludes such a sense. And what is this peculiar phraseology? see a part of the quotation again, which is here included in brackets, ["and the former heavens and earth shall not be remembered, nor come into mind."]

Now Christianity has been established in the world more than eighteen hundred years, yet the Jewish law and religion are not forgotten, nor gone out of mind, but are constantly brought to view in all the world, where the religion of the Bible is taught; and will continue so to be as long as time endures, and in fact is a part of Christianity, as it gives rise and authority to the New Testament itself. The Revelator is no less peculiar in his phraseology, or language, on this thing than Isaiah is; for observe the last line, in brackets, of the 1st verse of chapter xxi.: "For the *first* heaven and the *first* earth were passed away, [and there was *no more sea*," or ocean.] A religious or civil dispensation has no *ocean* or *sea* attached to it, nor can such things be used as figures in reference to them; on which account we here learn with certainty, that the earth, and the *matter* of which it consists, is to be taken away; not annihilated, but removed out of its orbit, and cast into *hell*. But if there remains yet a doubt respecting such a conclusion, we bring St. Peter, in his 2d Epistle, ii. 5, to remove it altogether: who says that the *same* world that was overflowed by water, at the time of Noah's deluge, "*is now kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*"

Now we ask Universalists, who make such a mock of the orthodox opinions, about a day of judgment, and the burning of the globe at that time; if all the judgment day St. Peter meant in that Scripture was the destruction of the Jews by the Romans, how is it that he has spoken of them as having been drowned in a flood? and besides, how is it that a dispensation can be *wet*, or *overflowed by water?* At the time of Noah, the Jews did not exist, and therefore the *world* which was destroyed by its waters, was not that of the Jewish dispensation, but is the very world on which we live, the earth, which is *now* kept in store unto fire, &c.; and has nothing to do, nor ever had any thing to do, with the Jewish nation or religion. In agreement with this very idea about the end of the world, as above stated, by St. Peter, see the 102d Psalm, 25, 26, "Of *old thou laid* the foundation of the *earth*, and the *heavens* (atmosphere) are the works of thy hands. They shall perish; but thou (God) shalt endure; yea, all of *them shall* wax old, like a garment, as a vesture shalt thou

change them, and they shall be changed." This was spoken of the *literal* world or earth, because he says the Lord of old laid the foundation of the *earth*, this mundane system, but it shall perish. This is still more plainly stated by St. Peter: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth* also, and the *works* that are *therein*, shall be *burned* up," and according to the Revelator, be cast into the lake of fire and brimstone; when there shall succeed a *new* heaven and a *new* earth, which will occupy the same region of space which now occupies the space of the solar system, wherein shall dwell righteousness, or holy beings, without end, and is to be a *new* creation, but not a mere renovation.

Having thus far treated on a number of curious matters, as that of the animal called the Nachash, of the creation of the angels, their fall, the origin of sin, the peculiar mode of their trial, location of heaven and hell, place of confinement of the souls of the wicked dead, removal of this globe to give place to another, for other purposes, with many other subjects arising out of them; we now hasten to an account of the operations of Satan with the heads of our race, in producing their fall; and to give further evidence that Satan with his angels are real, and not imaginary beings, as Universalists seem to believe.

END OF THE FIRST PART.

# HISTORY OF SATAN,

AND

## PROOFS OF THE EXISTENCE

OF

# DEVILS AND EVIL SPIRITS:

WITH MANY OTHER CURIOUS MATTERS, CONNECTED THEREWIH; INTENDED AS A REFUTATION OF THE MAIN POINTS OF UNIVERSALIST THEOLOGY, NAMELY, THAT THERE IS NO HELL, NO DEVIL, NOR DAY OF JUDGMENT.

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PART SECOND.

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BY JOSIAH PRIEST,
*Author of the Christian Millenium, American Antiquities, &c. &c.*

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# HISTORY OF SATAN, &C.

PART SECOND.

*An account of the operations of Satan with the heads of our race, Adam and Eve, in producing their fall; with further evidence than is produced in the first volume, of the existence of Devils and Evil Spirits, who have a literal and personal existence, according to the Scriptures as we understand them, and as understood by Oorthodox Christians throughout the World.*

That there is such a being as is called *Satan*, *Devil*, *Serpent*, *Old Serpent*, *Evil One*, *Destroyer*, *Accuser*, *Apolyon*, *Abaddon* and *Evil Spirit*, we proceed, in this second part of the work, further to prove, from the holy Scriptures, but more particular from the *New Testament*; and shall show, that he, as well as his associate evil spirits, are *real* beings, and not imaginary ones; or at most as some believe, are nothing more than diseases of the body and mind, the *images* of the heathen, and evil principles or passions of the human soul. In the book of Genesis, the oldest writing now in existence, 3d chapter 1st verse, is found the first intimation of the existence and character of Satan, who is there brought to view under the name of the Nachash; which word is erroneously translated, both in the Greek and the English, as we have shown on the first pages of the first part of this work. The reason this name, *Nachash*, was given by Moses to this evil spirit, the head of all evil beings, was because he entered into the mental and physical powers of a certain animal known to Moses by that name, or (as it is in the *Arabic*, which at that time was the same with the Hebrew,) *K-ha-noos*, and meant the *Orang-outang*—for the purpose of attempting to deceive our first mother, with respect to that which God had forbidden her. That this spirit, so entering into the organs of that animal, and who, by that means misled the mind of Eve, was Satan, the chief of the fallen angels, we think we prove by the following argument and Scripture. And to commence, see Rev. xii. 9, "And the great dragon *was* cast out, that *old* serpent (or *K-ha-noos*) called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Here in this Scripture by

St. John, who well understood the meaning of the term *K-ha-noos*, in the Hebrew, or ancient Arabic, as it related to a being of an intellectual and spiritual nature, has mentioned two other names or appellations by which he is known, as that of *Satan* and *devil*, which belonged to this being; and as determining the point that there was a *spirit* alluded to by St. John, connected in this affair of the serpent, entirely independent of the animal called by Moses *the* Nachash or K-ha-noos; we notice the very peculiar appendage of the words *old serpent*, the devil; and also, that of his having angels, or ministers, and of his once having inhabited a part of heaven. Now by no rule of language, figure or analogy, can this account be understood to be descriptive, of either an *animal* or of a *principle*. But if it is to be understood as Universalists teach, namely, that the words *old serpent, Satan* and *devil*, signify no more than the diseases of the body and mind of man, we should like to know what disease it is, of either body or mind which has angels at its command; or which of the passions have any of these extraordinary accompaniments. Or if the idea be carried still farther, and the *idols* and *images* of the heathen are said to be this devil or Satan, and old serpent; still a difficulty is presented, inasmuch as St. John speaks of but *one* such being to whom belongs these appellations; while the *idols* and *images* of the heathen are many, and therefore are not meant by this description of the Revelator, as the *singular* cannot represent *pluralities*, except by delegation. The ancient Jews, in their commentaries on the laws of Moses, speak much of this being, and of his *personal* existence, and of his having been cast out, with his troops, from the place of holiness, or heaven; which opinions go far at any rate, to prove that the Jewish Rabbins, except the Sadducees, thought on this subject far different from the Universalist Rabbins of the present day, and is no small evidence of the folly of the latter.

It is of no avail to the Universalists, that the Sadducees, a branch of the Jewish Church, denied the existence of both angels and spirits; for in Acts, xxiii. 8, it is said that the Pharisees confessed the doctrine of the existence of superhuman angels and spirits, to which doctrine ST. PAUL pointedly subscribes in all his writings, and also in this book, the Acts. It is said of him by St. Luke, the writer of the book of Acts, chap. xxvi. 5, that he was a Pharisee of the straightest sect, and therefore belived in the existence of angels and spirits, both good and bad. The *Sadducees* were more opposed to Christ than any other religious sect of the Jews, and gave the Christian church more trouble after the death of the Saviour, than any other. They were the Universalists of the day, and believed that there is neither rewards nor punishments after death; but that men are rewarded and punished in *this life*, for the good or evil deeds they do. But *the Pharisees* believed in the existence of a hell in eternity,

whither the wicked went immediately after death; and this idea is no where contradicted in St. Paul's writings; but by fair inference it is abundantly established; that St. Paul believed this trait of the Pharisaic doctrine, is shown when he declared before Agrippa that he was educated a Pharisee, which peculiar trait he has no where renounced, but confirmed in his epistles.

A great teacher in matters of religion and the disputes of his day, on that subject, as carried on between Saducee and Pharisee, and both of these against the heathen, as St. Paul was, it is extremely probable would have something to say against the belief of the existence of Satan and evil spirits, as *beings*, if he did not believe it. Paul was not a man that was afraid to make inroads upon old established opinions, if such opinions were not agreeable to the truth, as is seen in all his doings, wherever he went preaching the gospel. Now if the belief in the personal existence of devils and of Satan, was but a branch of the ancient Persian religion, derived from the mere imaginations of their idolatrous priests, how is it that St. Paul has not corrected and exploded it? The circumstance, therefore, of his not having done this, is a powerful proof that he admitted the doctrine. And that he did admit the doctrine, is shown from his casting out the spirit of divination, or familiar spirit, which was in the soul of a certain damsel at Phillippi—see Acts, xvi. 18—by which means she immediately lost her extraordinary power to reveal secrets, and by which her owners lost their income. Nothing is clearer, therefore, than that St. Paul did believe with all his heart, just what Universalists as heartily deny, with respect to the real personal existence of evil spirits.

By the terms *old* serpent, the devil, &c., St. John did not mean the *heathen* Roman empire, as supposed by some; as the Romans did not adopt the image of the great red dragon, the boa constrictor of the tropical deserts, till the second century of the Christian era, as the image of their power, which they then began to paint on the standards of their armies; on which account, the term *old* serpent could not be applicable in the time of St. John, even allowing he was prophesying of the persecutions of heathen Rome against the Christians. It cannot fail to be perceived that it would have been exceedingly out of order for St. John to speak of that which did not exist at his time, as being *old*; though the heathen Romans did even *then* persecute Christianity, nor could she be accused of having *deceived the whole world*, although she was entirely addicted to idolatry, from her very rise as a nation. If this is objected to—and it is insisted that her idolatries *have* deceived the whole world—we enquire *how* this is made out, seeing all the world, from Adam till Noah, and from Noah till Constantines time, was given to idolatry, with the bare exception of one family before the flood, and *one* lineage of the Jews after? It is clear, *therefore, that* St. John meant by the term old serpent,

Satan, and devil, that evil spirit which seduced, in the disguise of an animal, our first mother, the woman of Paradise, and with her that of the whole world.

But what is the reason, the Revelator has spoken of this spirit under the name of *dragon*,—great *red dragon*, *&c.*, if it meant *primarily*, and solely, the Roman heathen empire, as opposed to Christianity? We answer: for the very same reason that Moses has spoken of him as being a *Nachash*, or an Orang-outang—as we believe it was. In the case of Eve, Moses has spoken of him as being a *Nachash*, or K-ha-noos, because Satan used that animal as an instrument of *deception*, and therefore received this name: so in the case of the heathen Romans; St. John calls him *dragon*, because it was by the means of that great Empire, (the Romans whose Royal ensign, painted on their military flags, and standards of their armies, was the great red dragon of the desert, the boa-constrictor,) that Satan instigated, and finally carried on a persecution of nearly three hundred years against Christianity. If the reader will pay attention to the arrangement of the words of this verse—Rev. chap. xii. 9—he will find that the term *old*, is not applied to the word *dragon*, but only to the word *serpent;* that *old* serpent, the devil. The word dragon, was *then* used only by anticipation; as the circumstance which gave to Satan this *peculiar* and *additional* name, did not exist at the time of St. John; it is true, however, that the Revelator did foretell the persecutions of the *great red dragon*—the heathen Roman empire against Christianity: but that this dragon should be overcome by the blood of the Lamb, and himself, with his nobles, his armies, and all his power should be cast down, and be compelled to give place to the religion of Christ. This was accomplished: For the whole Roman empire was forced by the decree of Constantine, —one of their Emperors, about three hundred years after the commencement of the Christian religion—to abandon the worship of idols, and to give up their temples to the purer worship of the true God. But in all this persecution of the Christian religion, that *old serpent*, the devil, who deceiveth the *whole world*, (which cannot be said of heathen Rome) was foreseen by the spirit of inspiration, in the mind of St. John, to be the sole mover of those persecutions, to prevent the growth of the religion of Christ in the earth, and if possible, to exterminate it. But as opposed to his influence, therew as the providence of God, in the appointment of mighty angels; *one* of whom, is named Michael, who, with *his* fellows, operated against the machinations of the devil and *his* angels, so that he could not prevail, nor save the ancient empire of his rule among the heathen Romans, from being supplanted by Christianity. On this very account, was it not highly consistent for the spirit of prophecy to speak of the *operations* of the *old* serpent, the devil, by the means of the great *red heathen* dragon, the *Romans*, and to state his defeat, with

that of his angels, other fallen spirits like himself, and of their being cast down to the earth from their place of honor in the heathen *temples*, as *they were* at the time of their first sinning and being cast out of heaven? Unless we take this view of the subject, we are compelled to suppose that St. John meant by the terms *old* serpent, the devil, and Satan, the Roman empire; which he could not, except it is viewed as *then* under the direction and influence of this evil spirit and his angels, for the purpose of destroying Christianity. And that the heathen Roman empire was under such influence, we prove from this most singular circumstance, their *opposition* to Christianity. Why, we enquire, should the Romans, as a nation, oppose the Christian religion more than they did other religions of mankind? If the Christian religion, in *their estimation*, was but a new religion of the world, and perhaps not as good, or possibly better, or merely equal, with hundreds of others among mankind, *why* persecute it, while they did not persecute others, but were willing that other nations and other people should enjoy their way, their gods, and their religion? But so was not the fact, as they *did persecute* it, with all the vengeance that law and bigotry, urged on by the malice of an idolatrous, interested priesthood, could enable them to effect; which effect was most horrible, as the souls of millions now in eternity, can and will witness; who were dismissed from the earth through blood and torture.

Now *why* was all this? why did the Roman heathen so persecute this religion, and mark it as a victim of vengeance? this is our answer,—because instigated by the *devil;* as Christianity was of God, and therefore hateful in the sight and estimation of this most foul of all intellectual beings. It was *this* spirit and his associate angels, who stirred up continually, the powers of heathen Rome, to accuse both night and day, the followers of Christ, to the judges and courts of heathen ecclesiastical law. But when the Apostle, St. John, saw that the providence of God would finally overcome him, he exclaimed, in anticipation—Rev. xii. 10—"Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the *accuser* of our *brethren* is cast down, which accused them before God night and day." This casting down of Satan, was effected when the religion of Christ had won its way through opposition as great and as terrible as was possible to be carried on by devils and men, and became suddenly the religion of the country, with all the sanctions of the law of the empire. But without the instigation of this spirit, the devil, or Satan, we aver that the Romans would never have done it toward this religion, more than toward others, and to us is a powerful argument of the real existence of Satan; and that such was the meaning of St. John when he speaks of him as being that *old serpent, the devil, and Satan*, who deceiveth the whole world. It is this same evil being, who

by his powers and invisible associates, operates in the hearts of all infidels, and excites the peculiar enmity of that class of men, against this religion. Were it not so, they never would oppose it, more than they oppose the religion of the heathen. How is it that those men cannot look on the Christian religion with the same indifference as they do on the heathen religion? since they consider them all alike spurious or fictitious, and the work of priestcraft only. They consider them all as impositions alike; yet they single out the Christian religion from all the rest, and make war upon it, by sword and pen, to exterminate it. Now this is altogether unaccountable, except it is explained on the principle of Satanic influence; as the priesthood of Christianity cannot be accused of any thing *more* than deception, which in them, were it even true, is no worse than the priests of paganism; and yet these men are found even to applaud paganism, and to prefer it. This circumstance proves, in our mind, the fact of the existence of Satan, who as the Scripture saith, worketh in the hearts of the children of disobedience.

But as promised at the outset of this second part of the work, we proceed further to prove the *being* of the devil, chiefly from the New Testament. But before we enter upon this book of Scripture further than already done, we will examine again, but briefly, the famous 3d chapter of Genesis on this subject. In that chapter, it is stated that the serpent held a strange, yet interesting conversation with the first woman, in which he led her to believe that if she tasted the fruit of that forbidden tree, no evil could happen to her, but rather a positive good would certainly be the result, as that her eyes should be opened, &c. This must have been the devil, that fallen angel, who promised her this increase of knowledge, as there was no other creature who could have done it.

Is it to be believed that Eve imagined in and of herself, that the bare circumstance of eating a few berries of a certain tree, could give her the desired knowledge of which she was in pursuit? yet so she seems to have supposed; for it is said of her, that when she saw, or believed, not only that the fruit was good to eat, but to make one *wise*, she did eat. Herein lay the deception; for how could she have imagined, except under the influence of a delusion, that the bare cirumstance of eating could make her wise? But Universalists are equally deceived with Eve in this matter, when they imagine that the mere *desire* to taste that fruit—which *desire* they say was the identical *serpent*—for *how can* they suppose *that desire* to have been capable of foretelling what the effect would be to her in a moral point of light, as it certainly did, if there was no foreign evil being engaged in the affair. Appetites cannot reason—cannot foretell—cannot prophesy—cannot teach theology—cannot instruct in things of moral philosophy—as possessed by Eve or any other creature of the whole earth; yet we are to believe this, if Universalists are

correct in the interpretation of the temptation of our mother Eve; for they say it was her *appetites* which told her all these things. But there is another difficulty which presents itself on the idea of Eve's appetites having been this serpent—which is, that she is shown to have *exceeded* her own powers by her *own* abilities, which is an absurdity. This is shown in her argument about tasting the fruit of the forbidden tree, when she tells herself, as Universalists will have it, that if she should but taste, it would giver he a knowledge of moral *evil;* a thing, of which she could not, in her then conditon, had any conception of; for if she had, the purity of her mind must have rejected it rather than desired it. If the reader will but notice, he will perceive when the serpent told her that by its *taste* she should know both good and evil, that her conclusion was, as it was good to make one *wise*, was a sufficient reason why she should eat of it; but not for the sake of obtaining a knowledge of moral *evil*, but moral *good*, and to become as the gods, the angels whom she *knew* were good. The knowledge of moral evil by experience, is not a good; and when the serpent—that is, her own passion, appetite and mind, as Universalists will have it—prophesied that to do otherwise than she was commanded to do by her Creator, would obtain this great wisdom; and in so doing lied to her; or in other words, she lied against herself; by which she is shown in a horrible light, and would seem rather to have been created by the devil than by a good, wise, and almighty being; as the whole tendency and essence of her *nature* and character was evil, and that continually and radically so.

But the procedure of the Divine Being on that occasion—the account of which is given by Moses—entirely establishes the fact, that he entered into judgment with *four distinct beings*. The four beings with whom he entered into judgment, were as follows: First with Adam, second with Eve, third with the serpent, or Nachash, and fourth with Satan, who had used the *Nachash* as an *instrument* on that occasion. In arraigning these four beings, the Lord God pursued the following order: First, he commenced with the man, by calling him—as it is likely he had been wont to do at other times, when he chose to be conversant with him. But from the singular behaviour of Adam, in his being hidden, as he *now* foolishly imagined from the presence of God, proves that he was self-convicted, which instantly introduced the inquisition which took place:—"hast thou eaten of the tree whereof I commanded thee that thou shouldst not." But Adam's reply—thanks be to the atonement!—was not to deny it, but to confess; which confession, we can scarcely doubt, was a glimmering in the heart of Adam, of that gracious and restored condition, called *initial* salvation, and has reached the condition of every human soul. Adam confessed, but said: "the woman whom thou gavest to be with me, she gave me of the tree, and I

did eat." Second: Then "the Lord said unto the woman, what hast thou done? And the woman said: the Nachash *beguiled* me, and I did eat. And the Lord God said unto the Nachash, or K-ha-noos; because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Thus far, we perceive that *three* of the culprits have been distinctly noticed: but now, says the Universalist, comes the "tug of war," to prove the *fourth* being, who was engaged in this business; in which, if we succeed, we shall prove the being of *Satan*, a supernatural being, called also, the devil. To do this, we again recount the whole affair, and note the judgments, as they were awarded to the several offenders. First, the *man;* because he hearkened to the voice of his wife, was doomed to get his bread, in the sweat of his face, laboring in *pain* and sorrow all the days of his life; a physical calamity to which he was not before exposed,—though he, as well as his posterity, were commanded *before* the fall, to multiply, replenish, and *subdue* the earth: which idea—that of *subduing* the earth, carries with it, the doctrine that industry was designed for the human race, even though they had not sinned; but not in *pain* and *sorrow*, as now, but by gentle labor, as should have harmonized perfectly with their sinless and painless condition.

Second: the Lord God turned to the woman, and said: because she had hearkened to the voice of the serpent, or K-ha-noos, that her sorrows in conception, and child bearing, should be greatly multiplied above that which it would have been, if she had not sinned; and besides she was made *subject* to the *rule* of her husband, now that they were both fallen; which before her fall, was not the case,—as her purity, goodness, and discretion, would have always prevented her from faults and errors: on which account, *rule* and coercion, in relation to the woman would never have been needed, or resorted to by the man.

Third: the *serpent* as a *beast*, was condemned with regard to the manner of his going over the ground, his food, and *contemptibleness* among the animals of the earth—being rendered *cursed* above all *cattle*.

And fourthly, he judged the *devil*—that *old* serpent, who is Satan, the fallen angel—which we learn from the *nature* of the judgment, which did not, and could not have applied to the serpent, or Nachash, as a beast, or a mere dumb animal, who had nothing to do as a *principal*, or as a *coadjutor* in that affair, being a mere passive instrument in the hands of a superior. But what *was* the nature of that judgment, which could not have been applicable to the K-ha-noos, or serpent, as a beast, but was *altogether* suitable to just such a being as Satan, is everywhere shown to be in the Scriptures. It was this: "I will put *enmity* between thee and the woman; and between thy seed and

her seed; *it* (the woman's seed, which was Christ,) shall bruise thy *head*, and (thou Satan,) shall bruise his heel," in his death. The following is Benson's comment on this curious subject, respecting this enmity between the woman and her seed, and the serpent and his seed: the same comment which for another purpose, we have given on the first pages of this work—and as we think, fully proves the existence of Satan, in distinction from that of the serpent, or animal, and makes out the *fourth* being which God adjudged at that time. The comment is as follows: "*Thou shalt bruise his heel.*" This is understood of Christ—the *seed* of the woman. His *heel*, means—*first*, his human nature, whereby he trod upon the earth; and which the devil, or *old* serpent, (not the mere animal,) by the instrumentality of wicked men, *bruised* and *killed* on the cross. *Second:* his people, members, or saints, whom Satan in diverse ways, bruises and afflicts, while they are on the earth. In this verse, therefore, notice is given of a perpetual quarrel, commencing in the very beginning of time, between the kingdom of Christ, and the kingdom of the old serpent, the devil—among men. War is here proclaimed between the *seed* of the woman, and the *seed* of the serpent; which seed of the serpent, is in the New Testament called the "*children* of the *wicked one.*"

We are not to suppose the enmity spoken of which was to exist between the woman's seed and the serpent's seed, to consist in the mere hatred of snakes, as there is no proof in nature, or in the Scriptures that snakes hate the human race, any more than any other creature does, or that the passion of hatred or enmity towards man exists in them at all, or in any other beast. But when it is understood of the *devil* and his *seed*, (wicked human beings) who are opposed to Christ and his *cross* bearing seed, the righteous, then is there a meaning—a force—a dignity, and a truth worthy the inspiration of the Holy Ghost. But when made to mean nothing more than the common dislike we feel at the sight of a snake solely on account of its ability to *bite* and kill by poison; the allusion amounts to nothing more than a little trait in the field of Zoology or history of animals, a wonderful subject indeed for the attention of the eternal mind to introduce; when giving notice to the world of the coming of his Son as a Redeemer in the fullness of time.

Thus by showing this *part* of the judgment, which was pronounced on the serpent, respecting the *seed* of the woman, and the power that seed (which was Christ) should have to *bruise* and finally to destroy that serpent the devil; we show it impossible that it could have had any refference to any other being than to a *supernatural* and intellectual one, who by the means of an animal beguiled the first woman; and *thus* we prove that God entered into judgment with *four beings*—Adam, Eve, the animal and the devil.

But if the subject is to be understood as Universalists say it should be, namely, that there was no devil in the case except Eve's passions, animal desires and appetites, then that account may read as follows—"I will put enmity between thee (the devil, Eve's passions) and the woman, (to whom these passions belong) and between thy seed and her seed." By which we perceive the woman is set at variance with herself, even by her creator, by causing a war to be excited between her passions, appetites and mind, and herself—as if her body, mind and passions were distinct beings, when we know they were united in one. "It (her seed, Christ) shall bruise, (the serpent's head, which is also here) thy head, and thou (the woman's seed) shalt bruise his heel;" by which mode of reading we perceive the whole matter is worse than nonsense on the ground that the serpent which misled and beguiled the woman, was the woman herself. If this is so, then indeed the Divine Being entered into judgment on that occasion with but two beings, Adam and Eve alone. But four beings were *judged*, and the fourth was judged more severely than all the others; which was that Christ should in the fullness of time come into the world to destroy both the works of this fourth being and the being himself in hell. The view which Universalists take of this subject, namely, to deny there was any *supernatural* being engaged in deceiving Eve, deny of necessity that this *seed* of the woman, Jesus Christ, which was to bruise the serpent's head, was ever to come into the world at all; as the thing for which it is said he should come to accomplish, namely, to bruise and destroy, never existed; except we say that *thing* was the human nature of Eve and of her posterity. And what does this amount to? why, that Christ, the seed of the woman, was coming into the world to *bruise* his own works, (the human nature of Eve and her children,) on which account she was doomed to become her own destroyer as well as that of her offspring. This, were it the true state of the case, were as bad as the fiction of Milton, who relates that death which came into being in hell and was born there of sin, brought forth every hour a race of beings which he calls *hell hounds*, which howled as they came forth, tearing the bowels of their mother death without pity or remorse, and without end.

But when it is believed that a *fourth being*, known in Christian theology as *Satan*, who beguiled the woman and was to be the object of this seed's vengeance, then there is a consistency, propriety and wisdom manifest which is worthy the eternal God and not otherwise. (*See the Plate.*)

The plate shows the Divine Being in the attitude of judging the culprits who had been engaged in the breach of his law given to Adam and Eve in Paradise; also the grape-tree or vine which we believe to have been the forbidden fruit.

*In this* place we will venture a few remarks on the manner of

Adam and Eve's transgression, and of the forbidden tree; as some have doubted whether it was literally a tree and its fruit which was forbidden; but rather that it was connubial enjoyment. But the folly of this notion appears from the *manner* in which the transgression proceeded. Eve it appears, first and alone, approached, plucked off and eat of the fruit of that tree, without the concurrence or knowledge of Adam at all.

Is it good sense to suppose God would have forbidden the very and only means which himself had ordained in the creation of nature, by which the earth was to be replenished by inhabitants, making his own work the occasion of sin and death? Surely not. This would be to set God at variance with himself, his providence at war with his wisdom and holiness; one kind of life, that of animal existence, at war with another kind of life, that of moral rectitude; both of which were entirely essential to human beings and human happiness. There is no better way than to receive that account as it reads, as that is the most simple and natural; obscurity or mystical meaning is then out of the question. The account is, that it was a *tree*, and the fruit of that tree which was forbidden, without similitude, allegory, or hieroglyphic; and so the Jews, in their traditions and commentaries, have always understood it. As to the *kind* of tree, their traditions state that it was the grape, which grew to an immense size, but winding round other trees, ascended to a great height, overshadowing the earth with its broad leaves and pendant clusters. This vine, or tree, was as proper to be the prohibited object or test of their obedience to God, as any other thing within the range of the creation: and as the grape is that kind of fruit from which *wine* is produced, which by a short process of fermentation becomes inebriating; who is prepared to object that Adam and Eve when they had eat their fill of it were not *intoxicated?* as their pure and unhackneyed stomachs had never before received any inebriating qualities. But as some may imagine this too wild a conjecture, and not possible, we will state that the camels of the Arabs get intoxicated on *green dates*, which in some parts of that country grow abundantly. This is done when they eat them in great quantities, and then drink plentifully of water, a fermentation takes place in the stomach of the animals, by which they are intoxicated, as if they had drank of spirit. If therefore, such is the effect on a camel, how much more so on human beings, whose stomachs had been unused to other food than the soft and delicate fruits of paradise, but not of inebriating qualities like the grape. And more than this, as a *kind* of evidence that the grape tree was that tree of knowledge, we notice the fact that the produce of this very tree, which is *wine*, has, in the administration of God's kingdom among men, been ordained to *represent* the very *blood* of that *seed* which was to come into

the world, and to bruise by the atonement the serpent's head, and by salvation to man made possible. In this circumstance, God has taken the very instrument—the fruit of the vine, of which Satan persuaded the woman to taste—by which to perpetuate a remembrance of the blood of the cross; and to Satan cannot but be the everlasting token of his guilt and defeat. Any other mode of explaining about the tree of knowledge, than to hold it as having been *literal*, and exactly as it reads, is met at all points with difficulties and absurdities insurmountable and innumerable.

But as to the *particular mode* of Satan's operations on the mind of Eve, when he misled and deceived her, we shall now venture some ideas, and if possible, ascertain *how* he could approach a mind which was so pure and innocent as was hers, and induce it to sin against that one and only law of God that was known to her; or in other words—so as to accommodate the Universalist's opinion—enquire how she could have so seduced and deceived herself; there being, as they say in that case, no other devil but herself. But to pursue our own way on this subject—Satan, the serpent, knew well, that such was the purity of Eve's mind, that she never would turn aside of her own free will, and knowingly break the command respecting the tree of knowledge. On which account he found it necessary to lead her, if possible, in pursuit of a *seeming* good. A *desire* of *knowledge*, and especially a knowledge of God, of his will and his works, is a principle essential to the nature of angels, and all unsinning and unfallen intelligences, Adam and Eve not excepted in their first condition. That this desire was implanted in the mind of Eve, was perceived by Satan, who had studied the make of her mind before he attacked her with his wiles. That this desire of increasing moral knowledge was embraced in the powers of her mind, we learn from Moses, who says that when she saw the tree was pleasant to the eyes, and a tree to be desired to make one *wise*, she took of the fruit and did eat. Here the fact is plainly stated, that the innocent and commendable, nay, indispensable desire, to increase in knowledge, was an ingredient in the pure and primeval nature of unfallen Eve. Upon *this* disposition Satan was resolved to operate; and if by any means he could succeed to lead her, *ignorantly*, beyond the prescribed limits of the *law*, he should then, by so doing, place her beneath the blazing arrows of eternal *justice;* which as a *principle* knows no mercy; and by whose power, Satan with his angels, had been driven out from their *first* habitation in heaven. Wherefore, in the glowing colors of Satanic eloquence, he told her to what a height she would in a moment be exalted, in additional excellence and knowledge, and would become as the gods, or as the angels of God, were she but to taste the purple *clusters* of that extraordinary tree. There is no doubt but

Satan told her that the Divine Being cared nothing for the mere tree, nor its fruit, more than for any other tree and its fruit, which was growing in Paradise; but that the divine prohibition was kindly and wisely meant, to sharpen and excite the minds of herself and Adam, to a stronger desire in the commendable and praiseworthy pursuit of knowledge, and of becoming wise; and that their Creator would be delighted at such an instance of persevering research in his creatures. It is also highly probable that Satan extolled the *power* of that fruit, as Milton conjectured, on account of its great benefit to himself; who from a mere brute, destitute of the reasoning faculty, had, from a bare taste, as he accidentally had strayed beneath its branches, been suddenly exalted in his mind to that of an intellectual creature; and superadded to this, had received the power of speech, or of vocal language like herself; whereas, before he was but a dumb animal, capable only of a mere yell or cry. If then so great a change has passed upon me, said the animal, from a mere taste of its fruit, how much *more*, therefore, will its virtue exalt one who is by nature immensely higher than I am; and will cause you in a moment to become as the gods, knowing good and evil. Believing this tale, Eve doubted not but her Creator *must* approve of the act, as by it his creature would become wiser; and therefore, she ventured beneath its purple clusters, filled with the wine of Paradise; the grapes of which were larger and more rich in flavor than the grapes of Canaan, carried from thence on the shoulders of the spies, to the camp of Moses, in the desert; which was the fruit of the land of ancient promise. She now, without doubt or fear, put forth her adventrous hand, and took from the branches, among the thick boughs of that luxuriant tree, a grape as large as an apple, and with her lips pressed out the luscious juice, which to her taste surpassed all the fruits of the garden; so that another, and another still, was gathered to her taste, with increasing and inordinate appetite, as she was now falling, till she became satiated and inflamed from its inebriating power.

Thus her crime was finished, the law was broken, its penalty incurred, and all from an improper and untimely pursuit of an increase of knowledge; not doubting but she was doing that which her Maker would approve; and not from any depravity of nature, or tendency thereto; as a *desire* of knowledge is certainly a virtue in angels and men, and accordingly must have been in Eve, before her fall. We now appeal to the candid, if *this* view of the sin of Eve, does not effectually clear the Almighty from having created this first woman with such dispositions of *mind* as should inevitably *cause* her to sin, independently of a tempter, who, according to the account, *beguiled* and misled her mind. The circumstance of her being *deceived*, argues no corruption or depravity of her nature—to which we think there can be no dissent—as the most innocent and pure of the human race

are liable to be misled and deceived. It may be said, however, that if God had not implanted within her mind a love of knowledge, that she would not have been misled by a tempter beyond the limits of the command. But to this it is replied, that if he had not made her at all, neither would she have been misled: and therefore it might as well be said that God was the cause of her sinning, inasmuch as he *created* her—as that he implanted within her spirit a love of knowledge, and this love of knowledge was the real cause of her ruin. Her love of knowledge was not the cause, in any sense it can possibly be viewed; but the *deceiver* was the cause, and none other.

But was not the case of Adam different from that of his wife? of whom it is said by St. Paul—1st Timothy, ii. 14—that Adam was *not* deceived, but the woman only. If then he was *not* deceived, or in any way misled or deluded, and by stratagem drawn on to his ruin as Eve was, how is it to be made out that *his* offence and sin, did not proceed from a previously depraved and corrupt nature? it is to be made out as follows, as we imagine. There can be no doubt but Adam loved his wife exceedingly, and with a strength and fervor excelling the *highest* degrees of the passion, as it *now* exists in the human breast; for then it was as tender as intellectual; a love which knew no second among the works of God. This we learn from his own lips, (and who has not loved,) when he said on first beholding her, as he received her, new and glorious, from the hand of the Creator: "This now is bone of *my* bone, and flesh of *my* flesh." On which account it was added, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife;" and shows how closely his soul was mingled with hers, in the bond of love, as united by the author of every good and perfect gift. But when he saw that his Eve—while he had been by some means separated from her—had visited the forbidden tree; knew that she had sinned, as there hung from her arm a rich branch of its fruit; her lips and her fingers being deeply stained with the red juices of that fruit, which she had partaken of. That she was fallen, he also knew, from her altered manners; as a boldness of address, hitherto unknown, marked her demeanor; while the fluency of her speech, poured forth in raptures, in praise of her discovery, as she ran in her vehemence to the arms of Adam, persuading him to partake with her, that he too might ascend and be equal to the gods. But to Adam's as yet, unobscured perception, every moment was big with horror; but not for himself, as he expected soon to see visited upon her the dreadful penalty of death, when he should be bereft of all he loved beneath the heavens. He gazed intensely, as an angel gazes on the newly fallen; her image was *so* fair, and to him *so* dear; while she still plead, and pressed to his lips the bolt of death, in *the form* of a deep rich grape, he felt that he could not be parted

from her. Then a flash of God's law darted athwart his sight, while still the music of her voice, in strains of more than mortal eloquence, filled his ear, in praise of the virtues of that tree; which was, as she imagined, swiftly working in her the promised change. But Adam saw her doom, from which his arm could not deliver her; and to be thus torn asunder, never more to see her image, nor to hear her voice, was more than his noble heart could bear; and though *death* must be his doom, yet his love for her was *stronger* than the fear of death, which many waters could not drown; resolved therefore, to accompany her even through the shades of death, as from her he took the fatal grape, and eat his fill. And now they were in equal condemnation; a condition into which he had voluntarily entered; not from depravity, or discontent with his situation, but from an exalted and almost superhuman love and sympathy; a holy and heavenly passion, which even an angel of heaven cannot lack, and not be deficient in goodness and excellence.

Thus were the circumstances of their fall, as we believe; the woman from being misled respecting the way of becoming wiser, and the man from his exceeding, yet innocent love of his wife; both heavenly affections, implanted in their natures by the Creator, who pronounced them very good when he gave them first their being. There is no doubt but Eve was tried apart from her husband, while from some unknown cause he was absent from her; for if he had been present when Eve was deceived, he would have resisted the arguments of the devil, who, on that occasion, was in the disguise of an animal: yet if it had so been, could have been no trial of Eve, as it was necessary that she should be tried as well as Adam. As to Satan, the moment he had succeeded with the woman, he left the body of the *K-ha-noos*, which returned to its former habits, and knew not that it had been made an instrument of the ruin of the whole human race, and even of procuring a curse on both itself and the earth.

But here, it would seem, a question may arise, whether, if they had not been thus tried, they would have sinned and fallen from their innocence and first condition, in which they were made? If we say no, they *would not*, how then is the Divine Being to be cleared of being the *cause* of their fall, inasmuch as he willed their trial after some sort or other? If man had not been subjected to a *trial*, or probation, under such circumstances as should preclude from his knowledge at the *time* (but not afterwards) the *reason* of such trial, the *virtue* and *exercise* of the most glorious trait of intellectual being—that of free agency and free will—could never have been manifest to men nor angels; out of which an endless succession of happiness was to arise; which could never have been developed in any other way. The *abuse of free agency is sin*; and free agency possessed by any

being, and that free agency not *tested* or *tried*, would be the same as no free agency at all; and no free agency at all would be the exact condition of animals; whose free will is but little more than instinct, not guided by reason, on which account animals cannot sin. Man's being *subjected* to a trial, was not, therefore, the *cause* of sin; the abuse or pervertion of a freedom of action was the *sin*, and the cause *of* sin; both of which sprung into being at the *same* instant, neither having the priority, as the *abuse* was sin, and sin was the *abuse* of that high faculty, both in men and angels. But then, is not *free agency* the cause of sin? we answer *no*; as without it man could not have been man, nor could angels have been angels, in the virtuous and intellectual sense of the word. We might as well say that our *being* was the cause of sin, as to say our free agency was the cause; but when we say free *will*, wills to abuse itself, we make out that the *will* so decreeing to do, is *sin itself;* such is the case *now* that we are fallen: but such was *not* the case of either Adam or Eve; as in them there was *no depravity*, the gratification of which, moved them to sin, as we have already shown. In the case of Eve, *deception* was the cause of her sin; which did not amount, however, higher than to a breach of the *letter* of that law, as her *will* was not wickedly engaged; but instantly on the breach of the *letter* depravity took possesion of her whole moral nature. The same of Adam; he did not, and could not have sinned from *depravity* prepense, as that was not in his nature; but the moment he touched the fruit of that forbidden tree, even though moved thereto by his sympathy for Eve's condition, and nothing else, that moment depravity entered and possessed his whole nature, as a *natural* consequence. But the human race *now* sin, as did Adam himself, as well as Eve, *after* the commission of their *first* sin, from inherent depravity, imbibed and engendered by and from the moment of that first breach of the *letter* of God's holy law about the tree of knowledge.

The devil then was the exciting cause of Eve's sin, and Eve was the exciting cause of Adam's sin, while Satan and his angels were the cause of their own sin, and excited it themselves, as shown in the first parts of this work. Well then, if God had not created angels nor anything else, there could have been no sin nor sinners; this is granted; yet God is not the cause of sin, though he made them both; as the conservative principle of this thing was not *in* God, but in the *wills* of the angels, but not in Adam nor Eve *before* they fell, as they could not *will* to sin, understandingly, as did the *angels*, who occupied a *higher* condition of responsibility. *But though* the angels who sinned, willed their own sin when

they fell, yet this is no evidence that they were *previously* depraved; for if we say they were, then they were *made* thus, and thus sin would be traced to God as its author, which would be blasphemy, as it would be speaking injuriously of the Divine Being; wherefore sin has not arisen out of God, nor yet out of human nor angelic free agency, but out of a *perversion* of that qualification, as in the case of the sinning angels; but in the case of Adam and Eve, it arose out of a desire of knowledge in the one, and out of a superhuman generosity or sympathy in the other.

But says one, we have always supposed that sorrow and trouble of any and all descriptions is the result of guilt and sin; how then could Adam feel so acutely on her account, when he at that time was as pure as when first created? This opinion, however, is an error, as we can show that Jesus Christ did feel, and acutely feel, by way of love and sympathy, for the wicked Jews, and for the whole world, and yet he was a sinless being. It is said that among the angels in heaven there is joy over one sinner that repenteth; which joy, on such an occasion, proves by inference, that when a sinner does *not* repent and is lost, that a contrary feeling must be experienced; yet they are unsinning beings. Generosity of soul is not to be excluded from the bosom of sinless beings because they are sinless; but rather is there to be found in its highest perfection, so that even God may say that he has no pleasure in him that dieth. Human beings the most refined, the most pious, and the most virtuous, are not on that account to be excluded from mourning on the account of others, and of feeling the holy passion of love and sympathy for those who suffer, either by depravity in any and all degrees, or by temporal calamities. So that though Adam may have sorrowed for his Eve, when he saw her fallen, yet it supposes no impurity of soul on his part, more than in the cases above recounted. But says one again, if this be so, how can the joys of heaven be complete and without alloy, when they may know that myriads of intellectual beings are in hell on account of sin? This is to be answered in one of two ways; the inhabitants of heaven, though they may possibly feel for the sorrows of the damned, yet such is their knowledge of the *justice* of their condition, that sympathy is harmonised with the righteousness of their doom; *or*, in the *ineffableness* of heavenly happiness, their condition is forever obliterated from their thoughts. In this thing the benevolent nature of God must harmonise with justice and truth, or there is an end to his government; as all governments, human or divine, supposes the punishment of the bad and the reward of the good.

Happiness, therefore, arises out of, and stands upon the foundation of justice and truth, even mercy itself can subsist in no other way.

We will now enquire what would have been the consequence, if, when Adam saw that Eve had sinned and was fallen, and was in instant expectation of seeing the penalty inflicted upon her, if he had refused to have partaken with her of the prohibited fruit, and had withstood her solicitations and remained in his *first* and innocent condition? we ask what would have become of Eve? We do not perceive that we can answer this question otherwise than by supposing she must have then died and been damned instantly, as were the apostatizing angels; as it would have been impossible for her to have been saved, as no *seed* of the woman could have come into being, nor have been exhibited, as promised, and as an object of her faith to fix upon, nor to have made an atonement for her sin. No doubt, this, her horrid condition, just bending over the gulf of death, ready so far as could be known, to be driven thither by the vengeance of an outraged law, so wrought upon the pure mind of Adam, as moved the fountains of his sympathy for his other self, that he could not endure to see her driven away alone, when he resolved to bear her company, even to the gulf of death. His resolution to taste of the fruit, could not have arisen from any discontent with his own personal condition, nor from any ill will to the law of God, nor from any tendency in his constitutional make thus to sin; but wholly from *love* and sympathy, when he sprang from the pinnacle of life down to the valley and depths of death, of both temporal and moral death, and became exposed to eternal death in hell. If Adam was not deceived when he ate of that fruit, (and St. Paul says he was not,) then it *must* have been as we have supposed, that Adam threw himself away for the sake of his wife, as no other cause appears to us possible. It will not do to say, that in the make and manner of Adam's spirit or mind, the Creator had placed any one ingredient of disposition, which by its operation *should* finally and *inevitably* eventuate in his ruin; as such an opinion would trace the whole blame to the Creator, and to no other cause. That *love* and *sympathy* which Adam had for his wife, we dare not say was inordinate love; as *such* a love would have been *sin*, even before his fall, which would prove him to have been already a depraved being, even before he sinned, which is impossible. It was done not in malice, not in pride, not in self will, not in contempt of the prohibition, not in discontent, nor from any depravity whatever, either in body or mind; but from love, from pity, from sympathy, from tenderness of feeling, of the most exalted description for the poor forlorn one, who like an angel in ruins, hung upon his heartstrings with eyes *beaming* in brightness, fixed upon his, and seemed to say, *come O my* Adam, come to the Gods above with me; I cannot

haste away to those wondrous joys and know that thou art left alone.

But Satan, her seducer, now that they had both fallen, expected every moment to have the hellish joy of knowing that by his cunning, and as he supposed *superior* wisdom, *two* intellectual beings had been *irretrievably* ruined, by the advantage he had taken of certain innocent and pure dispositions of their minds; and stood by, though invisible, to see their damnation take place. But what was his consternation and surprise, when instead of hearing the sound of angry thunders from on high, saying, depart ye cursed into everlasting fire prepared for the devil and his angels; he heard it said—as the sound thereof rolled through all heaven, and descended through the skies, and, among all worlds—a *ransom* is found, a *Redeemer* shall come in the fullness of time; the *seed* of this *very* woman, which thou, O Satan, hast deceived, shall come, and shall bruise thy head, and bring about the rescue of the prey, and thy expulsion from the earth, as once from heaven down to hell, as was decreed in thy fall.

Here we wish it to be observed, that Satan, in the plenitude of his wiles, wholly overshot his chief aim, by secretly influencing the mind of Eve to persuade her husband to taste the fruit; as by that very catastrophe a door was opened, and the *only* door by which this *seed* of the woman, this *Redeemer*, who was to bruise and destroy Satan and his works in the earth, could have come into the world. If he had been contented to let Adam alone, when he had secured Eve, he could have *boasted* that he had destroyed *one* intellectual being by the means of a certain *constitutional* part of that one being's mind, which God himself was the author of, namely that of a desire of becoming *wiser*, and of being as the angels of God; and that he had done it so effectually and so irretrievably, that there was left no help—no way in which even the Almighty himself could rescue her and be just. But God, knowing his malice, knew that his aim was to ruin them both, and that by this very means he intended to prevent the future existence of the whole human race; supposing that if he could but bring about the extirpation of that first man and woman, that by this means the coming forward of the whole human race would be prevented, and therefore the earth would be created in vain, unless God would produce another human pair, which he knew was inconsistent. But heaven had him in derision; for by this very act he ignorantly opened the only door of hope to poor lost Eve and the whole human race, contrary to his will, his interest, or his meaning; as by that act there was opened a door by which salvation entered; and thus, in the fulness of his malice, he baffled his chief design, which was to have obtained cause of *boasting*, even over his Creator.

But Universalist writers believe that the whole account of man's fall, *as related by* Moses, is but a beautiful allegory; be-

ing in no part *literally* true. They say, there was *no* tree of knowledge—there was *no* creature called the subtilist beast of all the field—there was no devil who used the animal as a disguise, there was no such conversation between the animal, the Divine Being, and Adam and Eve, about the forbidden fruit; as there was in fact, no such fruit, or tree, or any thing of the kind—as all is an allegory. But such persons have forgotten to add, that Adam and Eve, the garden of Eden, and even the Creator, are also included in this wonderful allegory: for if *one* part of it is not *literal*, why should the other part be believed to be so? Accordingly, we have here—as stated by Moses—an account of an allegorical Creator—an allegorical law—an allegorical Adam and Eve—an allegorical Eden, or place where this allegorical man and woman were placed—an allegorical tree of knowledge, —an allegorical beast of the field, very subtil—an allegorical death—an allegorical seed of the woman, which was to come into the world, to bruise the allegorical serpent's allegorical head, and thus produce an allegorical salvation; and so on, with a world of such absurdities, if that account is not in all respects, *literally* true.

But whatever Universalists may think, write, or speak, on this subject, we are able to show that the ancient Jews received this account as *literal*, and commented on it as such; who as clearly and as definitely believed in the fall of man, in the same way the orthodox sects have, since the era of Christianity. See Apocrypha, 2d Esdras, chap. iii. 4, 7—on this very important matter, of which Esdras speaks, even in a prayer, when he supplicated to be resolved, in relation to some very mysterious matters in the Providence of God; and says: "O Lord, thou that bearest rule; thou spakest at the beginning, when thou didst plant the earth, (in the empty space) and that, thyself alone, and commandest the people, (in Adam) and gavest a body to Adam without soul, which was the workmanship of thy hands, and didst breathe into him the breath of life, and he was made living (or as it is said in Genesis—a *living soul*,) before thee: and thou leadst him into Paradise, which thy right hand had *planted:* And unto him thou gavest a *commandment* to love thy way, which he transgressed, and immediately thou appointed *death* in him, and in his *generations:* of whom, came nations, tribes, people and kindreds, out of number." Also in another place of the same book, chap. vii. 48; the fact of Adam's literal fall, is stated as follows: "O thou Adam, what hast thou done, that sinned, thou art not *fallen alone;* but we are all that come of thee." Also, in the book of Wisdom, (Apocrypha) we find the same doctrine, as written by Solomon, ii. 24, 25: "For God created man to be immortal, and to be an image of his own eternity: Nevertheless, through envy of *the devil*, come death (the temporal death of the body, and moral death of the soul) into the world, and they that do hold of his side do find it." Here it is said by

Esdras, the Jew a notable doctor of their law, and by Solomon, that death came by the *devil*, who envied the happy and exalted condition of our first parents, and therefore procured their fall into sin and death. But Universalists say that death temporal, came by the *course* of *nature*—as was designed by the Creator; and that death, moral, or carnal, came by the dispositions of the upright, and immaculate souls of Adam and Eve, as produced by the Supreme Being. If so, Esdras, as well as all the doctors of the Jewish law, and writers of the New Testament, have missed it exceedingly; as these attribute it to sin, and the devil—a being distinct from human nature altogether. Again, in the book of Wisdom, as written by Solomon, x. 1—it is said: "She (wisdom) preserved the first formed (or created) father of the world (Adam) that was created alone and brought out of his *fall*," by the promise of the seed of the woman, Jesus Christ. The above quotations from the writings of ancient Jews, respecting the literal fact of Adam and Eve's creation, the garden of Paradise, or Eden; the tree of knowledge; Adam and Eve s natural immortality; the existence, malice, and envy of the devil; Adam and Eve's fall, by which death of all kinds came into the world, and their redemption by the seed of the woman, is as plainly stated and intended, as any writer since the invention of letters, could express; and to us fully proves that the Jewish Church, its doctors, members, and prophets, did believe all that account given by Moses, as fully, completely, and literally true: which doctrine was also received into the new, or Christian dispensation, at first, and has been acted upon ever since, as such; except by a few—the same whom we oppose in the labor of this work—by whose influence and seductive opinions, *semi-infidelity* is induced, which is as bad, if not *worse* than a confirmed state of deism, in all ranks of the people; but especially among young men, and the rising generation.

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### *Further Proofs of the Being of Satan, and of his real Identity, as shown from the Book of Job, and many other Parts of Holy Writ.*

Thus far in the second volume of this work, we have treated upon the subject of the operations of Satan with the heads of the human race, and upon his personality and real being. We shall now look further in the book of God, to learn whether there are other passages which correspond to this view of the subject, as found in the book of Genesis, and of his acts as a real being; by which we calculate to add other refutations of Universalist opinions.

In this pursuit, we cannot well pass over the notable history of the acts of Satan toward a certain man of antiquity, known to Moses as one of the princes of the land of Uz, or Idumea, a large district of ancient Arabia, whose name was Job, and flourished about sixteen hundred years before the time of Christ. This account the reader may find, as written by Moses, the biographer of Job, in the first chapter of that book, commencing at the sixth verse, as follows: "Now there *was* a day, (or rather a *time*) when the *sons* of God (the holy angels of heaven) came to present themselves before the Lord, (according to the rules of order and law in use in eternity, for the regulation of the spirits, which no doubt is still the same, taking place at certain periods,) and Satan came also among them. Now the Lord said unto Satan, whence comest thou? Then Satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, (the whole globe,) a perfect and upright man, one that feareth God and escheweth (avoideth) evil (or sin.) Then Satan answered the Lord and said, doth Job serve God for *nought*? Hast thou not made a *hedge* about him, and about all he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth now thy hand, and touch all that he hath and he will *curse* thee to thy face. And the Lord said unto Satan, behold, all that he hath is in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

Accordingly, as Satan was so permitted to do, Job was soon ruined as to worldly possessions. His first onset was to excite a band of savage Sabeans from the desert, who fell in several parties upon his workmen and servants, as they were in the fields at work, and soon dispatched them, and drove away the cattle, the asses, camels and all, to the wilderness as a booty.

In another part of his possessions, there fell fire from the clouds, as it was said by the messenger, who came running to tell Job what had happened. The fire of God, said he, is fallen, from heaven, and hath burnt up the sheep, and the servants are consumed, and I am escaped alone to tell thee. But this messenger had not finished his tale when from another direction there came running a man, who said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and have slain the servants with the edge of the sword, and I only am escaped to tell thee. This was scarcely told, when there came on full speed a third herald of distress, who said, thy sons and thy daughters were eating, and drinking wine in their eldest brother's house; and behold there came a great wind from *the* wilderness, and smote the four corners of the house, and it *fell upon* the young men, and they are dead, and I only am es-

caped alone to tell thee. (*See the Plate*, which shows the patriarch sitting, and at rest in his chair of honor, who as the first messenger draws nigh, rises with alarm to hear him. In the air above is seen the devil exciting the winds, (who is said by the Saviour to be the power and prince of the air) and by it has blown down the house in which his children were feasting.)

Here was ruin enough, such as the devil and those that are like him could alone take delight in, which was done by the direct agency and power of Satan, with the view of provoking righteous Job to sin and rail against heaven, on account of temporal sufferings. But he failed in the attempt, for when Job had received the full tale, of all that had befallen him, he fell upon his face and worshipped, saying, blessed be the name of the Lord; naked came I into the world, and naked shall I return; the Lord gave, and the Lord hath taken away, blessed be his name.

Now after all this was done, Satan again appears at such time as the hosts of heaven assemble before God to give account of their acts, and to receive new commands; which times or periods, as it seems, were well known to this fallen spirit. At this time also, as at the first, "The Lord said unto Satan, from whence comest thou? and Satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth (avoideth) evil, (sin) and still (notwithstanding what you have done unto him in the ruin of his wealth) he holdeth fast his integrity, although thou movest me against him, to destroy him without a *cause*. And Satan answered the Lord and said, *skin* for *skin*, yea all that a man hath will he give for his life. But put forth thine hand now and touch his *bone* and his *flesh*, and he will curse thee to thy face. And the Lord said unto Satan, behold, he is in thy hand, but save his life. So Satan went forth from the presence of the Lord, and smote Job with sore biles from the soles of his feet to his crown." But even this severity and buffeting of the devil, did not cause Job to swerve from his integrity and veneration of his Creator; a thing which Satan very much desired to see accomplished, as he could not bear to know that a being less in intellect than himself, should even in a state of suffering remain faithful to his veneration for the Supreme Being.

Now on the belief that there is no such being as the devil, as is held by Universalists, and that in the above account, there is no intimation of such a spirit, we are sadly puzzled to find out what is meant, and are led to believe that Moses has here uttered some very dark sayings which are likely to be kept hid from the beginning to the end of the world. If we cannot find among the race of men, one which will answer for a *Satan*, who could

appear among the sons of God at certain times and accuse righteous Job, and one who had power to operate on the elements—on the minds of the Chaldean and Sabean banditti, and on the flesh and bones of a mortal, and all the while keep himself invisible, (as it does not appear that Job ever saw him during all his trouble with him) what shall we do for a good and sufficient Satan as shall answer to carry out this account of the Holy Ghost, with becoming dignity? If we interpret the whole matter to have been carried on in the mind of Job alone, without the presence or interference of a second being, such as Satan, we are equally puzzled to make out a straight-forward and consistent meaning. For in such a case it may have been merely a dream, the *nightmare*, or some such thing which passed through his imagination either asleep or awake. But we cannot well see how a dream could so effectually kill all his cattle, his sons and daughters, and destroy his other property as well as his health, and alienate all his friends from him for a long time; and then restore them all again with a vast increase of property, sons and daughters, &c. Or if we say it was an *allegory*, invented for the purpose of teaching mankind the doctrine of the providence of God toward his creatures in this life, and that the righteous and the wicked are not here dealt with according to their true characters; yet are we still perplexed, for our Lord and the New Testament writers certify to the existence of Job and of his patience under his afflictions, which destroys the idea of the story's being an allegory in *any* sense. If all that account was but the mere working of Job's mind on theological matters, there having been no satanic influence exerted in the case—no real conversation between God and this Satan about holy Job's character and possessions; then are we compelled to believe that Job foolishly entered the list against himself and in an uncalled for manner most grievously accused himself to God of hypocrisy and dissimulation, and of moving God without a cause to destroy all that he had, not excepting even his children and hardly his own life. We are compelled to make Job say, that he feared and loved God on account of the wealth he had been permitted to accumulate in the land; and that it was his opinion, if God would but take it all away by robbers, by fire from heaven, by the winds and by death, that he should no doubt be able *to curse* him to his face, a thing he very much wished to do.

What an object was this for a man to propose to himself, at so great a sacrifice, and for so little profit. Surely this was a moral philosophy in the inverse proportion, one which was contrary to all proceedings in heaven, earth or hell which has ever yet been heard of, except in Universalist theology. So the Lord took him at his word and tried him; but Job found himself much mistaken, as he proved to be much better than he thought he was; as

after all he was not so willing to curse his God as he thought for.

Well, having failed in this attempt to achieve the wondrous deed, being a wise and understanding man, he soon hit upon another plan which he supposed could not fail of reducing himself to a willingness of cursing God to his face. This plan was to require of the Lord that he should smite his bones and his flesh with sore and horrible biles, the most painful and nauseous, reducing him to a universal scab, that the stink of his person should be so intolerable as that there could be no approach to him except on the windward side. He wished to be so reduced and wretched as that the boys of the meanest of the people should ridicule and abuse him, while he should sit down in ashes and scrape himself with bits of broken earthen.

But even *this* plan did not succeed, as after all he found himself utterly unwilling to curse God; wherefore the whole of his immense sacrifice of property, of health, character and power, were expended to no account, as the thing he so much desired, namely, to curse God, was yet unaccomplished.

Such is the nonsense arising out of this account, if it is to be understood as Universalists say it should be; as they cannot on *any* account, admit of *any other* Satan in the case of Job, than poor Job himself: while at the same time he was saying to God, that he was a just and upright man, fearing God and avoiding evil, and that there was not another such in all the earth, so good and so perfect; yet while he was saying this of himself, he is made to say by Universalists, that all his goodness was mercenary and wicked, grievously *accusing* himself—as we must not forget that he was acting the part of a Satan against himself.

If there was no Satanic influence in the case of Job, except such as arose in and out of his own mind, we should like to be informed how he went to work to influence the Sabeans, the Chaldeans, and freebooters of the desert, to fall upon his property and servants? or how he contrived to call down the fire of God from the clouds, the lightnings upon his servants and his camels, and the wind of the wilderness, which tore to atoms the house of his *eldest* son, where were assembled all his children, who were crushed in its fall. We see no way to get rid of the literal fact of this account but to call it a fiction, which we suppose a Universalist would rather do, than to believe there is such a being as Satan, who is a fallen spirit, a distinct and supernatural being; as such a belief would ruin the idea of no misery in eternity, as Satan must be miserable if he exists at all; for this people, to a man, freely consent that if there *is*, or will be *sinners* after death in another world, that then there must be misery, and that misery is a hell. But they get rid of this idea by believing that at the time of the general resurrection all the human race will be raised up in a state of moral purity, and fitted for heaven. But if the

account is received as a mere allegory, intended by Moses merely to set forth the doctrine of God's providence, as before remarked, as not always favoring the good with riches, nor punishing the wicked with poverty and distress in this life, then the whole account is false; because it does in the most circumstantial manner point out the man, by giving his very name, and the name of his country, the names of his daughters, and of his three friends, who essayed to comfort him with reproaches and accusations; and also the exact number of his oxen, sheep, camels, and she asses, and that he was the greatest man of all the east. Now these circumstances carry the matter too far altogether for an allegory, and are entirely uncalled for, as an allegory on the subject could have been invented, without being so exceedingly particular in matters not at all illustrative of the doctrine intended to be taught. What good does it do to the subject, if the account is but an allegory, to state whether the asses were *he* or *she*, or how many oxen, camels and sheep he had; would it not have been just as well, and a little better for Moses to have said that the man of his story was *very* rich indeed, and so let it have sufficed. But the allegory still stretches itself beyond all bounds, and becomes blasphemous, inasmuch as God and his holy angels are brought in to aid in carrying on this farce of making out Job's contradictory character, of being both a *saint* and a *Satan*, of the most acccomplished description. If there was no third being in this affair, such as Satan is supposed to be, then God must be supposed to have done all those things to Job without a *cause;* and Job to have accused himself falsely and foolishly to that God, which is absurd. If we say the account is really an allegory, then we may enquire why both the Old and the New Testament bear testimony to the *being*, to the NAME, and to the *patience* of this Job; which on the other view they never could have done, that of the account's having been a mere allegory.

On this subject: that of the *being* of Satan, as found in Job—the following is the view of Adam Clarke:—"*And Satan came also.*" This word is emphatic in the original Hebrew, *ha-Satan*, or *the* adversary. The Septuagint, or Greek translation, has the same sense; also the Chaldee, the Syriac, and Arabic. St. Peter, 1st Epistle, chap. v. 8—refers plainly to this place in Job; and fully proves that *ha-Satan*, which *he* translates the *adversary*, is no other than the *devil*, or *chief* of the fallen angels. There are many demons mentioned in Scripure; but the word *Satan* is never found in the originals of the Old and New Testament, in the *plural* number. Hence we infer that all evil spirits are under the control of one chief, Satan, the devil, who is more powerful and more wicked than those which are his inferiors.

Many deny the existence of this evil spirit: but this is one of *what St. John*, (Rev. ii. 24,) calls the *depths* of Satan: as he

well knows that they who deny his being, will not fear his power, —will not watch against his wiles and devices—will not pray to God for deliverance from this evil one—will not expect him to be trampled under their feet, if he does not exist; and consequently, will become an easy and unopposing prey to this enemy of all souls. By leading men to disbelieve and deny his existence, he throws them off their guard, by which he becomes their complete master, and leads them captive at his will. It is well known of those sects and persons who deny the existence of the devil, that they pray little, or none at all, and are apparently as careless about the being of a God as they are about the being of a devil. Piety toward *God*, is, with them, out of the question; for those who do not pray, especially in *secret*, have no religion of any kind, whatsoever pretensions they may choose to make.

King David, the author of the book of Psalms, a composition of the most magnificent diction extant on the earth, believed in the existence of Satan; which we show from the 109th Psalm, 6th verse, where a description of the treachery of Judas Iscariot toward Jesus Christ, is set forth, as commonly understood, in the following language: "*Set thou a wicked man over him, and let Satan stand at his right hand.*" But if the guilty and troubled conscience of Judas is there called *Satan*, what sense was there in David's saying that this Satan should be at his right *hand;* why did he not state it as it was to be, with his Satan, or accusing conscience in Judas' *heart:* how could David suppose that a man's conscience could be placed at his right hand. Would it not have been far better language, and more according to truth, (if there is no personal Satan,) had David said, when prophetically alluding to the treachery of Judas, and when invoking the *justice* of God against him, "*Set thou a wicked man over him,*" and let his guilty conscience, which is Satan, be *within him*, instead of *at his right hand.* But concerning this *Satan*, who is mentioned here by David, the Arabic copy of the Old Testament says that it was *Eblees*, the chief of the fallen spirits, or angels, who were cast out of heaven for their rebellion against God. This is proof absolute, at least, that in ancient times the *Satan* of the Scriptures, was believed to be a real and literal existence, equally as much so as was an *angel*, a *man*, or even as is God himself. What though the word *Satan* in the Hebrew signifies an *adversary*, or an accuser, can *this* fact destroy the personality of an *accuser*, or an adversary? we think not, but rather establishes it. For it is impossible that an abstract principle, disconnected from any being, can be an accuser; as all principles are *passive* till brought into action by some agent, and cannot, of their own accord, put forth action; which, if they could, would cause them to become identified *beings*, and immediately would be recognized as *creatures*, or *persons*, whether visible or invisible, and would cease to be ab-

*stract* principles. But if this was said of the treachery of Judas Iscariot, we should accordingly look for its accomplishment; and as it was said in the imprecation of David, "*let Satan stand at his right hand*," we see that it turned out even as predicted of him. Judas, with the other disciples, having found a place, an upper room in Jerusalem, where he ate with the Saviour the pascal supper, conceived the heinous crime of betraying, that night, his Lord, to the officers of the Sanhedrim and the court of Herod. But not finding sufficient courage in his heart to carry into effect so horrid an act, *Satan*, it is said, came to his aid, and entered into him, and took the government of his mind; when he hurried away to the Sanhedrim, and consulted how he might deliver his master into their hands; see Luke, xxii. 3, 4—"*Then entered Satan into Judas surnamed Iscariot.... And he went his way, and communed with the chief priests and captains how he might betray him unto them.*" This fact is stated also by St. John, xiii. 27, where the account of the institution of the Lord's supper is found, and that also of Satan's entering into Judas, as stated by Luke above; "*And after the sop Satan entered into him. Then said Jesus unto him* (when he saw the entrance of that spirit into his heart,) *that thou doest, do quickly.*" By which the Saviour meant, seeing Judas had given himself over to the devil, to betray his Lord and master, that he should do it quickly if he did it at all. Accordingly he left the communion table of his Lord and brethren, and hasted away in the dark a distance of about two miles, to the court room of the Sanhedrim, and agreed with them for thirty pieces of silver, which was about sixteen dollars, the ordinary price of a slave in those times; a goodly price this for the God of all beings, in his humiliation among men. Now as soon as the bargain was finished, and Judas had his money, there was given him a company of soldiers, whom he conducted to the place where he knew his Lord and master was accustomed to resort for meditation and prayer, and betrayed him to them by a kiss. But soon after this, as he saw him arraigned in the hall of Pilate, and in all probability about to be condemned to death, he became conscience smitten, and said to the Sanhedrim that he had betrayed innocent blood, and cast down the money they had given him, and rushed away in his sorrow, to a convenient place, with a rope in his hand, and hung himself to a crag of a rock over a precipice; but not having fastened the rope sufficiently sure, soon fell to the earth, bursting his bowels out by the shock, so that he died a most miserable death.

*Now*, from all this, does it not appear that Satan was at his *right hand*, and in his heart, by whom his sin and his horrid

death was brought about; because he yielded to his temptation at the first, and fulfilled the prophecy of David in relation to this thing. The other part of the prophecy, which gave him over to the guidance of a *wicked man*, as it is expressed, "*set thou a wicked man over him*," was fulfilled in the person of the *high priest* who gave him the money, and urged him on to that work of treachery and murder, being instigated thereto by the devil; as that chief of all evil spirits supposed, that by the death of Jesus Christ, he should destroy his great enemy the Son of God, so far as it related to his human nature, and thereby overturn and destroy the new doctrine of the Christian system, with its author.

If the bad passions of the human soul, is all the Satan there is, where is the propriety of St. John's saying as he does, that *Satan entered into Judas?* Surely, this is very strange language, and entirely improper, unless the fact was, that an evil spirit, called *Satan*, *did* enter into, and possess the heart of Judas, which was different and distinct from himself, *urging* him on to the perpetration of a deed, which he would never have done, if he had not *submitted* himself to the influence of the devil, and proves therefore, the existence of such a being; as the evil passions of Judas Iscariot, were always *within him*, by virtue of his fallen nature, and need not, therefore, to *enter* into him, as they were always *in* him, as they are in every other man of the human race, till cast out by regeneration,—which is the power of God unto salvation. If it is still persisted in, that the evil passions of Judas were the real, and only Satan of the case, then it follows, that his evil passions could come and go, at their own pleasure—like a snake in and out of a den; for if this was not so, then the language is exceedingly improper, as it is written that Satan *entered* into him, and proves, in our opinion, that till he so entered into him, he was not in him immediately before, unless we wish to make nonsense of the word of God.

But as we oppose the Universalist doctrine, of there being no devil,—it is perphaps incumbent on us to show, in what way this accuser of the saints, is more fully and perfectly cast down, than we have heretofore shown, in the local fact, respecting the victory of Christianity over heathenism, in the Roman empire, in the time of Constantine: seeing we believe him to be a spirit, the leader of the fallen angels,—having a personal and *conscious* existence—which Universalists do not. This, we suppose, is done by Jesus Christ, in the great fact of the atonement, by which he has commenced to carry into effect his errand on earth;—namely: to destroy both the devil and his works, (John, iii. 8,) by planting the principles of Christianity in the earth, and by reconciling an

offended God to the human race, so far as to afford them a new opportunity in his Son, of recovering his favor; who has by the *propitiatory* sacrifice of himself, obtained gifts for men, and by which he will finally destroy him who has the power of death—which is the devil—and his works out of the earth.

But that God was ever *unreconciled* to man, on account of his *sin*, is denied most strenuously by all Universalist writers, while they allow that man by sin, became *unreconciled* to God. In this, they endeavor to represent God as looking on the rebellion of his creatures, with an eye of indifference, as it respects himself. But we consider this impossible; for whoever rebels against the statute of the state, by actual transgression, sets that statute against himself, and incurs its penalties; on which account, the previous reconciliation, or agreement together, is destroyed as effectually, as if the statute itself, could feel angry and vindictive feelings—which no man supposes.

There is no agreement between *error* and truth; and of course, there can be none between God and sinners. This fact however, raises no barrier to the possibility and desire of the Most High, to institute in his clemency and pity, a way of reconciliation, toward those who have offended, if their cacs ean come within the range of *consistent* mercy; as all human violated statute is also reconciled, when its honor is maintained in the punishment of the offender: so also God ceases to be offended when the offender ceases to be a sinner, by any means whatever. But as there is but *one* means appointed under heaven, in which the reconciliation can take place between God and man, we need look for no other. If it is contended that God looks with equal complacency upon him who violates his moral law, and him who keeps and venerates it, then why should *men* talk about a difference of character—seeing God makes none. Yet this is the whole labor of Universalists;—namely: to show that God makes no difference, and therefore, needs not to be reconciled to our race, by the sacrifice of his Son's *human nature*.

Reconciliation on the part of God toward the world, is made out in the atonement; which makes it possible for him to have mercy on repenting sinners—which he could not, in any other way—therefore, we contend that the Gospel is intended to reconcile both parties; which is effected in the submission of the one, and in the condescension of the other. Satan is the enemy of this reconciliation: he must therefore, be destroyed; which destruction is now in progress, by the operation of the virtue and power of truth, as made known to man by inspiration in the Holy Scriptures, over which, Christ

the Saviour, presides, and will forever preside, till all enemies are rendered powerless beneath his feet. But as it respects atonement by the Saviour's death, Universalists hoot at it. That this was the object of Christ, is plainly stated—Hebrews, ii. 14; where it is said that Christ *took* upon him *flesh* and *blood*, so that by his own death, "*he might destroy him that had the power of death, that is the devil.*" This very thing was had in view at the time of the first promise, which was made to Eve at the time of her fall, when it was said to her, that *her seed* should bruise the *serpent's* head. It was this to which our Saviour alludes, when he said to the seventy disciples whom he had sent out to preach, on their return, that he "*saw Satan as lightning fall from heaven:*" by which we understand, his final victory over this infernal spirit, on the earth, and in eternity. In evidence of this, the circumstance of Satan's peculiar power, as exerted against the minds and bodies of men, at that period, being made subject to his *name*, proves the *progress* of those principles, of which Christ was the author, and which are finally to obtain in all the world; for the seventy said on their return, that the very devils were subject to them, *through* his *name*. Thus, we imagine, we have briefly shown *how* Satan, the accuser of the saints, was cast down from the height of his power over man, by the fall, as well as down from the heaven of his heathen idolatrous worship in the ancient Roman empire.

But we think we have other evidence of the same description, and equally convicing, that the Satan of the Scriptures, is an intellectual being, a spirit, a fallen angel, and not a *man*, not a *disease*, not an image, not a principle, not a maniac, not a guilty human conscience, not distraction of mind,—but a being, a thinking conscious being—having in him the first principles of all evil—a being as capable of *will*, and of *choice*, in *his* ways, as any other being. That he is capable of *will* and *choice*, we prove from 2d Tim. ii. 26, where it is written: "And that they may recover themselves out of the snare of the *devil*, who are taken captive by him at his *will*." In this passage we learn that this spirit has the power of *will*, and proves him to be not an abstract principle, but a *being*, having the powers of *will*, *choice*, and pursuits, like other intellectual beings.

But if he is capable of *willing*, and of *choice*, it may be enquired,—why he does not *will* or *choose* to submit to God, and thus change his character and come out of his state of wo? This we answer, is because he will not thus will to do; as he incapacited himself in his first sinful act; on which account, his only and perpetual will, is to sin on; as it is said

of him by St. John—namely: that "*the devil sinneth from the beginning.*" But it may be still enquired: is not this, his condition, the condition of *fate?* And if so,—how is he to blame for his continuation in sin, if he is fated thereto? To this we reply: that if a man cut off his left hand, he is *fated* to its loss—as it cannot be restored except by the Almighty power of God—and must remain thus crippled, while life endures, as there is no power in nature, by which it can be restored. So may it not be with Satan; that first sinful act of his, has cut him off from the moral support of his Creator, and rendered it *inconsistent*, and therefore impossible for even the Almighty to restore him, or change his character. If therefore, his condition is *fate*, all we can say of it is, that his *fate* has been induced and procured by himself, whereby he has thrown himself entirely beyond the reach of consistent and just mercy, or he would have been offered *terms* of submission, as well as man, after he had sinned.

See 2d Cor. xi. 13, 14, 15, and 16,—where St. Paul gives an account of certain men, whom he calls *false* apostles, or ministers—deceitful workers, who had transformed themselves into the apostles of Christ, by hypocrisy and mere show. But St. Paul remarks on this subject, that such conduct was no matter of surprise to him; for this reason—namely: that *Satan*, their master, is often changed in his character, by the same means, and in the same way; wherefore he has written it as follows: "*And no marvel, for Satan himself is transformed into an angel of light: Therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness, whose end shall be according to their works.*" Now what is the argument this account affords? It is just this, in our opinion,—namely: that if there is no Satan in this case, who has a conscious and distinct being, and having the oversight of ministers; who, according to St. Paul's account of them, were opposed to Christianity, then there were no such persons, as the Apostle calls ministers of Satan, as they could not be the ministers of a nonentity. There is just as much reason to deny the *being* of Christ—whose ministers Paul and his fellows were—as to deny the *being* of Satan—whose ministers those persons were of whom Paul speaks—if one is but a mere principle, so also is the other, for the apostle Paul makes no difference as to their identity; both of whom were beings of an invisible state; though it is true Christ, but a short time before the time of Paul's writing the above, was on the earth, and seen of men.

But how could Satan transform himself, and what was his appearance? To this question we give as an answer, the *remarks of Adam Clarke* on this subject: "The apostle,"

(when he said Satan is transformed into an angel of light,) "had the history of the temptation and fall of man particularly in view, as in the third verse of the same chapter it is said, "*But I fear least by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ;*" and it is very likely that here he refers to the same thing. In whatever *form* Satan appeared to our first mother, his pretensions and professions gave him the appearance of a good angel; and by pretending that Eve should get a great increase of light, wisdom, and understanding, by which means he deceived her and led her to transgress.." But for ourself, we believe that Satan did not appear at all to Eve, in any form whatever, as there is no intimation in the text of Moses to that import; but only that he entered into the organs of the animal called *Nachash*, and in that disguise transformed himself into an angel of *light*, or light bringer, by pretending to make her more wise than her Creator had made her. But on the supposition that there is no *Satan*, what was it which St. Paul says transformed himself into angel of light? Can that which does not exist transform itself from one thing to another? We believe not. It was not those false apostles of whom the apostle speaks, that did this thing, but the *head* and *master* of those false ministers, a being called Satan, who had power, it seems, to ape an angel of light, and had done so long before those hypocritical ministers were born. But on the Universalist plan and view of this subject, we are told that Eve's own mind was this Satan; or in other words that it was the *bad* passions of her soul that deceived and misled her. If this was so, then Eve was *created* with bad passions; if so, then her bad passions could not be called bad, as it is blasphemy for any man to say, write, or think, that God ever created moral evil; which, however, he has done, *if* Eve was created with bad passions, for bad passions *is moral evil.*

But on this view, that of Eve's bad passions being the Satan to which St. Paul above has alluded, that deceived her, there arises another strange conclusion, which is as follows:— If Eve's bad passions were called *Satan* on account of their being bad or inimicable to her happiness, then it may be enquired, what kind of a being was she after she became changed into an angel of light? is it said of this angel of light that it was any better after the change than before? O no, not at all; for St. Paul still keeps up the idea that though Satan was an angel of light, yet he was but a Satan still.

It is impossible to have any consistent view of this thing, in this way, namely, that of Eve's having had bad passions *created* within her by her Maker. Were this so, then Eve was at

once furnished with a righteous excuse, when God said to her, "*what is this that thou hast done?*" for she could, and ought to have said, in reply to her Creator, that the Satan, the Nachash, the serpent, or the bad passions of her soul, which he had created within her, had deceived her by false reasoning, having turned into the semblance of an angel of light within her, and had beguiled her. But she has made no such excuse, as we learn from the text of Moses, who says—see Gen. iii. 14—that the Lord God said unto *the* Nachash, or to the serpent as it is rendered, "*Because thou hast done this thou art cursed above all cattle.*" Here we are at once instructed that this serpent was not Eve's passions, as God could not have called them cattle or *behemah*, which was the Hebrew word for beef, or animals of the quadruped or four footed kinds. Can any mortal in his right senses suppose, that Eve intended to charge *herself* with this deception, when she said, the *serpent beguiled* me? if she did, why then did not God direct the curse to *her*, instead of to an *animal*, which he called *behemah*, or cattle. But this he did not do; for he put the curse on the *creature* which Eve had talked with, and which she saw with her eyes, and pointed out to God, when he asked her what she had done, and called it *Nachash*, a term which did not apply to herself. If Eve did not allude to some *creature* when she thus replied, to what did she allude, as it cannot be shown that she alluded to herself? her allusion, therefore, was every way a false allusion, a perfect nonentity; and did God curse a nonentity, calling it cattle, and saying it should go on its belly, and eat dust all the days of its life? But if it is viewed as a literal fact, and an evil spirit, became possessed of the creature's organs for the time being, and by *this* means deceived Eve with false reasoning, then it may be said with propriety—as St. Paul has said when alluding to this thing—that Satan, in that way, was changed into an angel of light, and that *his* ministers do the same, substantiating the fact of Satan's personal existence.

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*Further Evidence given of the real existence of Satan, or the Devil, as found on examining the New Testament on this subject.*

But though the personal *being* of Satan in many parts of the Old Testament Scriptures, is spoken of, as already shown in this work; yet in the New the proofs are far more abun-

dant, though not more specific nor certain than in the Old. Matthew, the first writer in the order of the books of the New Testament, has but scarcely commenced his work, when he has introduced to our attention the being and the acts of Satan. See his 4th chapter, from the 1st to the 11th verse inclusive, in which we do not doubt but we discover the *same* being, retaining the same name, *Satan*, and the same pursuit, that of sin and moral ruin, as in the first Scriptures by Moses and the other prophets. St. Matthew's account begins thus —in which we find him almost at once, referring to this being: "Then was Jesus led of the (holy) spirit into the wilderness (of Judea, not far from Jordan, where he was baptized,) *to be tempted of the devil*," or of *Satan*, as it is in the eleventh verse. "And when he had fasted forty days and nights, (as Moses and Elijah had done,) he was afterwards hungry. And when the tempter came to him (the Saviour) he (Satan) said, *if* thou be the Son of God, command that these stones be made bread. But Christ answered and said, it is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the *devil* took him up into the holy city, (Jerusalem,) and set him on a pinnacle of the temple, and said unto him, *if* thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone. Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God. *Again* the *devil* took him up into an exceeding high mountain, and shewed him all the kingdoms of the world, (or of that land which was *then* divided into three small kingdoms, under Herod and his two sons,) and the glory of them, and of the kingdoms of all the earth, by allusion, and said unto him, *all* these things will I give *thee*, *if* thou wilt fall down and *worship me*. Then said Jesus unto him, get thee hence *Satan:* for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil left him, and behold angels came and ministered unto him."

Now, if in all this, there is no intimation of the being of Satan, or *the* devil, as commonly believed, then it *must* follow, that there is none of Jesus Christ; as there were *two*, according to the account, who talked together in that wilderness, at that time and on that occasion; and if *one* of them is merely *ideal*, or but a *principle* in the abstract, then both are by the same rule of reasoning. The account is plain to the point, that *two* beings conversed together, and opposed each other in that conversation; the queries of the one are repelled and answered by the other; and *if* one of the characters is

believed to have been merely *ideal*, why not the other? where is the proof to the contrary? If it is said that Christ by no means can be considered as ideal in that conversation, because he *went* up from his baptism *into* the wilderness to be tempted; and that he actually quoted Scripture there against his tempter, and was hungry; which sensation, that of hunger, could never be felt by a mere idea; and therefore proves his actual presence and being; so it can be also said of Satan, that he *came*, or *went* to the Saviour, which shows him to have been a distinct being, or he could not have *went* to him; and that he talked with him, and said many things about bread, about what the angels were charged to do concerning him, in the book of Psalms, and about his trying to get the Son of God to worship him, &c.; which as *specifically* marks out the identity of Satan as of Jesus Christ. Can it be imagined, without *blasphemy*, that the spotless Messiah went into that wilderness to tempt himself with wickedness, even to worship the devil? but if there is no devil, as the Universalists teach, then he was tempted to worship, what *they* suppose to have been, the *evil* passions of his own breast. Can any one suppose that he went there to tempt himself to fall down to his own presence, and to worship his own person? which, however, must have been so, or he was tempted to worship a nonentity, if there was no Satan who tempted him, who was different from himself at that time. It is said of Jesus Christ, that he was *without sin*, and that he knew *no sin*; and that he was the *lamb* of God, without *spot* or *blemish*, and that guile was not found in his mouth; yet we are told by Universalists, that this devil which tempted him in the wilderness, was the workings of his own human passions, the same as in the breast and soul of any other man, but that he overcame them. If this were so, then was the Saviour of the world far from being *without sin*, as evil passions are sinful, and are evidence of a state of depravity where they are found. When the Saviour, at a certain time, was contradicted and reviled by the Jews, he enquired of them which of them could convince him of sin—John, viii. 46—"Which of you convinceth me of sin." What a pity that some wise Universalists had not been there to help the Jews, by just reminding them that Jesus was a depraved creature, like any other man, as he was nothing but a man; but that it was likely he managed pretty well to govern his passions; yet from the fact of his depravity, or *similar* condition with themselves, there could be no good reason why he could not be guilty in *some* respect, as well as other men. But it is no marvel that Universalists should contend that Jesus Christ had bad passions like other men, for it is the awful fact, that they do believe he was not begotten, as to his human nature, of the Holy Ghost, but by a human father, as is the case of all men, Adam alone excepted;

the consequences of which opinion we have shown already in this work.

At certain points in the course of his temptation, as related by St. Matthew, the tempter, or Satan, said to Christ, if thou be the Son of God, then do this and that; for instance, make bread out of stones, or cast thyself headlong from this pinnacle. But if all this transpired and originated in Christ's *own* bosom, without the interference of a second being, then it follows that he tempted himself to doubt whether he was the Son of God; as the reader will observe that he said, *if* thou be, &c.—which form of speech implied doubt—then do this and that. Can it be, that Christ, who proceeded and came forth from the father, to inhabit the body which the Godhead had prepared for him; as it is written in Hebrews, x. 5, 7, "a body hast thou prepared *me*. Then said I, LO I come, in the volume of the book, it is written of me, to do thy will, O God." Can it be said that *this being* said to himself, get thee hence *Satan*, and the person who says so not be guilty of blasphemy? And such must have been the fact, if it is not admitted that Christ was *tempted* and *tried*, *afflicted* and *abused*, by a being distinct from himself in nature, name, and character, in that same wilderness.

As it respects Satan's transporting the Saviour through the air, to the top of a high mountain, and to a pinnacle of the temple, there is nothing contradictory or inconsistent in this; as we know he could have permitted Satan to do this, as easily as himself could walk on the waters of the lake Genesareth without injury. We do not suppose that Christ empowered Satan on that occasion, to do this; but as Satan, who is the *power* and *prince* of the air—Eph. ii. 2—has, as a supernatural being, certain attributes, by which the common laws of nature are overcome by him, could therefore, if permitted, transport the body of the Saviour through that element.

What must his disciples have thought of him, who when they became converted to him, and had received him as their master and teacher, when he related to them this account, as he must have done, there having been no witness present in the wilderness—how that on a certain time, as he was walking in the woods, he was *self tempted* to doubt his being the Son of God; and to become a great king, have a crown, expell the Romans from the country, and to restore the Jews to the glory of their ancient temporal condition, and much more so; and that he repelled the temptation brought by himself, and called himself *Satan*, and told himself to go hence, and that he was his own worst *adversary*, slanderer and accuser. All this he must have done, if the Universalist's sentiments and comments on the temptation of our Lord, is correct, namely, that there was *no Satan* in the case, except Christ's own immaculate mind. This view of the subject would reduce the *God-man* of our salvation to the

very same condition with ourselves, and exhibit him as a *depraved* creature, who stood in as much need of a Redeemer, or of an atonement, as any other person of our race; which sentiment should any one avow, would be blasphemy, as it would be speaking injuriously of the character of Jesus Christ.

If we say that *all* the *evil principles* of our fallen and depraved nature—as anger, malice, envy, lusts of every description, pride, cruelty, covetousness, ingratitude, malevolence, and stupidity, were all *personified* in one hideous group, or person, in the mind, or view of the Saviour, which he saw fit to call *Satan*, or the *devil;* yet it is impossible to suppose that these passions could *talk*, contradict, argue, and quote Scripture, as St. Matthew says Satan did. This is a latitude of action, and ability, which cannot be ascribed to the personification of any principle whatever, as set forth in any part of the Scriptures. If it were the evil principles of human nature, which were thus personified, as Universalists believe,—why call them *the devil?*—as there is no type, or thing in existence, after which such a personification could have been named or modeled;—if there *is no* such being, why did not the Saviour say that it was *his view* of human nature, which *presented* itself before him; instead of saying that it talked with him awhile, and then went away? How came the evil *passions* of human nature to be so well acquainted with the Bible?—for we see they quoted a passage out of the book of Psalms, (xci. 11, 12,) and had the art of quoting it in a *mutilated* manner, with the view of deceiving the Saviour; which reads: "*To keep thee in all thy ways.*" Those personified evils of human nature, it seems, *chose* to omit in its quotations the most important part of the statement—namely: that of *keeping the Messiah in all his ways*, while incarnated in human nature.

If the Saviour wished to be tried by the arts, machinations, and devices of depraved human nature, why go into the woods, where there was no human being to be found? Why not go into the society of the worst description that he coul find?—as such a method would have exposed him more fully to such a personified condition, or representation of the disposition of our race, than could have taken place in the wilderness. If he wished to inform his disciples of the real moral condition of mankind, why did he not state it plainly, and call it *human nature;* rather than by an *unmeaning name—the devil*,—which had no reality or foundation in being? But as it respects this personification sentiment, it is ridiculous, from another view of the subject, when it is recollected that Christ needed no such exhibition, or personification of human nature, for his better understanding it, on account of his omniscience; of whom it is said, (John, ii. 24, 25,) that "*he knew all men; and needed not that any should testify of man, for he knew what was in man.*" It appears also

from several other Scriptures, which might be cited, that the thoughts of men's hearts were known to him, ere they were uttered in words: what use therefore, could such a personification of the evil passions of man be to the Saviour, in point of his getting at that time, a full and fair view of them, more than he always had a knowledge of? None at all!

This Satan, then, which tempted him in the wilderness, could not have been his own pure mind, nor yet *a view* of the passions of our race; as the Satan which *came* to him there, performed actions which are impossible to be supposed, as the result, either of his own nature, or that of man's; for he could not have doubted that he was the Son of God, as the tempter certainly did, which we learn from, &c., *if*, on that subject; neither could the bad passions of his nature, or mere passions, have quoted the book of Psalms, with a view to his ruin. St. Mark (chap. i. 13,) states the case plainly, by saying that Christ was in a wilderness, among the *wild beasts* of the forests, and that *Satan* was present to tempt or try him, and that he was there in the woods, night and day, one month and ten days, or in other words, forty days. St. Luke says that he was in the wilderness forty days, tempted of the devil.

But on the supposition, that all the devil there was in the case, was the passions of the Saviour's own heart, which tempted him then there follows a very curious result; which is, that his bad passions, when they had done what they could to destroy him, left him and went away; when angels came and ministered unto him: but pretty soon; or before a great while, they all came back again. This we learn from Luke, iv. 13, where it is said: "And when the devil had ended all the temptation, he *departed from* him for a *season*;" which implies, that he returned again, and for aught we know, entered anew into his old possession; to which we can see no objection, *if*—as Universalists say—he was no more than a mere man, abstracted from his delegated powers; as *they* hold that all his *powers* were delegated to him from God.

But if we admit the literal existence and presence of such a being as Satan, as commonly supposed on that occasion, then all these difficulties, which arise on the other view, vanish out of sight, and the mind is relieved from an agonising struggle to defend and make appear as consistent, that which is impossible in its very nature. Were it possible that this plain and specific account of Satan and Jesus Christ, as given by St. Matthew, Mark and Luke, could be viewed as a *parable*, or an *allegory*, surely Mr. Ballou, a champion of Universalist unconditional salvation, from *no* hell, *no* devil and *no* fall in Adam, would have so treated it; yet he, even Ballou, has passed the whole account, as given by St. Matthew, entirely over in silence, in his famous book on the parables; which silence we consider very remarkable.

But some who believe in the literal existence of Satan may desire to know why Satan should thus have tempted and tried our Lord, if he knew that he could not prevail over him at last. The only answer, perhaps, which can be given to this query is, that though he then knew who he was, and his character and errand on the earth, and that he would prevail, yet as he had taken upon him the weakness of human nature, such as Adam possessed before his fall, and that he had condescended to the *form* of a servant; that now he had the *first* and *only* opportunity of afflicting him, who was his Creator, united with flesh and blood, by insult and abuse the most aggravating and mean. He therefore, agreeable to his own debased and malicious nature, gladly seized upon the opportunity. According to the rules and mysteries of eternity, of which man knows but little, it appears that this second Adam, our Saviour, who was the Lord from heaven, 1 Cor. xv. 47, must, as a celestial gladiator, enter the list with this infernal spirit, dressed in the form and habiliments of unfallen human nature, and expose the virtues thereof to the keenest attacks of that subtilest of all the fallen spirits, and come off victorious, so as to honor that law in its *essence*, which was given to Adam in Paradise, the *law* of *obedience*, or the redemption of the world, as intended by the Saviour, could not have progressed another step toward its consummation.

That this person, who had gone into the wilderness, whom Satan pursued and watched, was the Son of God, he knew from what was said at his baptism in Jordan, when a voice from heaven declared him to be His beloved Son. He therefore knew that the time had now come, when he, as the Messiah, was commencing his *spiritual* kingdom among men, and to overturn the works of Satan in the earth; and therefore, as *Christ*, the *Eternal Word*, had come down to the condition of man, and was to establish his church among fallen beings, he was determined to seize the opportunity to distress and harass him, while in this condition, all that was in his power. Satan knew the prophecies respecting the coming of this character, but most of all, he remembered the promise of God to Eve, that *her seed* should bruise his head; and withal he remembered that it was given to him to bruise the *heel* of this seed by *death* on the cross. This spirit therefore gloried in the opportunity, and commenced his operations with him by mockery and insult; pretending to doubt whether he was the Son of God, but if he was he wished him to give some proof thereof; as the making bread out of stones, and of casting himself down from a pinnacle of the temple unhurt, &c. He even carried his audacity so far as to ask the Saviour to fall down and worship him, and to offer *Him* who is the creator and proprietor of Universal nature, as payment for so doing, possession of the earth. The Saviour *submitted* to this abuse from the infernal spirit, so as to become a

faithful High Priest to all who should put their trust in him; and that men might know that he had gone down to the depths of degradation, for their sakes, and that he had come up from thence without a stain, and had conquered the devil's malice and pride by his meekness and wisdom.

Concerning the temptation of Christ in the wilderness by the devil, some believe that the whole event transpired in a dream or a vision. But this, no more than the other problem about personified human nature, explains the difficulty, as there is no intimation of its having been a dream or a vision: and more than this, it is incipient blasphemy even to imagine that the Holy Ghost might have presented the image of Satan in a dream or vision of the Saviour, if he does not exist; as such a procedure must have been a *false* representation.

But some have imagined, that because the Saviour was *tempted* of the devil, that a possibility of his having been overcome, did exist, as well as in the case of man; wherefore they have supposed that it was within the reach of possibility that he might have failed; and God's promises, with all the prophecies, and the atonement and salvation of men, been utterly defeated. But the thought should never be harbored for a moment, that because the Son of God condescended to be tried, by abuse even from the devil, that on that account he was liable to *sin*, as that was impossible. Satan himself knew better than this, yet that was no reason *why* he should not exert his power to *afflict* him, in his humiliation; for Satan is *mean* as well as *wicked*. We are not to suppose that our Lord was tempted to sin as men are now tempted, who are fallen, impure and prone to evil continually; whose appetites and passions are wrought upon by the devil, by his exciting unlawful gratification. But this cannot be said of Jesus Christ, as he did not take upon him man's *fallen* nature, but only the same as that of Adam before his fall; consequently there was nothing in him to which the temptation to sin could have been suited or adapted. What then is meant, when it is said, as in Heb. iv. 15, that Jesus Christ "*was in all points tempted like as we are, yet without sin?*" This is the meaning, as we apprehend: he was *tried* and *afflicted* by sufferings, *in all points as we are*, yet he did not sin; on which very account it is said in the same verse, that "he can be touched with the feeling of our (sinless) infirmities, because he hath felt the same." This sense is confirmed in Luke xxii. 28, where it is seen that the Saviour said to his disciples, "*Ye are they which have continued with me in my temptations*," afflictions and trials, and have not forsaken me on that account. When it is said in the Lord's prayer, "*lead us not into temptation*," we are not to suppose that we are to pray to God not to lead us to commit *sin*; as this would be admitting that he might possibly, under *some* circumstances, sometimes, even lead us to commit sin,

which is impossible for him to do, as he tempteth no man. But the meaning is, lead us not into *afflictions*, *sorrows*, and *distressing* circumstances, of a temporal nature; as of extreme poverty, war, famine, pestilence, accidents, and the extraordinary exigencies of human existence; but if such, in the divine providence, should be found necessary as *disciplinary* punishment, it was proper to say, deliver us from *evils* of this kind, as well also as from those of a sinful nature.

That Christ was led of the spirit of God into the wilderness, to be *tempted* of the *devil*, is attested to in the most particular and satisfactory manner, by St. Matthew, St. Mark, and St. Luke. But on the supposition, which Universalists indulge in—namely: that there was no devil which tempted him on that occasion, except the corrupt desires of his own bosom—such as all men are afflicted with, then there was no need that he should go forty days into the woods, among wild beasts; for the devil which tempted him was ever with him, forming a part of his very nature, and frame of spirit.

Can it be supposed that he imagined, that were he to withdraw himself entirely from the company of men, into the wilderness, that by so doing, he should afford himself a better opportunity, to tempt himself to his own defeat and ruin? We should think not: as by this act there could have been no diminution, or increase of the evils of his nature, even on the view Universalists have of that transaction, and therefore, he might as well have staid among his disciples. On the Universalist view of this subject, we are not able to ascertain the reason why Christ went into the wilderness at all; as there is no devil,—but human nature alone. Mr. Ballou in his Treatise on Atonement, page 54, asks the question in a kind of *shrewd* manner, as if secure of victory;—whether the devil ever tempts any body contrary to their passions and the influence of motives? He answers—*No!* He then states a case as follows: "Suppose a man to be exceedingly hungry, and an agreeable meal is set before him, and he is invited to refresh; at that moment the devil comes and tempts him to eat. What would the temptation avail on the hungry man, supposing, in room of tempting him to eat, he should tempt him not to eat? would he be likely to succeed?"

On this view of the subject, we grant that in such a case, the word, and even the idea of *temptation*, in relation to a man's eating when hungry, is as inapplicable as if it were applied to a dumb beast, which should do the same thing; for the operation of natural philosophy, or of simple nature, as in the case of hunger, needs nothing to excite, farther than mere appetite.

But will this similie do, when the case is carried higher, and assumes a tincture of moral evil? we think not; because, if a *man refuses* to eat when hungry—and it is lawful for him to do *so—he then* sins against his own comfort, as well as the benevo-

lent purposes of the Divine Providence. How many have starved themselves to death contrary to the cravings of appetite? Thousands! It may be replied, nature with all her frowns forbidding such a course. Of such an one, it may be said, that he is tempted of the devil, to do an act *contrary* to this innocent trait of animal nature; as any other reason why a man should do so is hard to learn.

But respecting the existence of a devil, this writer says on the same page, as above quoted—namely, the 54th—that he has "no objection to believing that there is *such* a *devil* as the Scripture speaks *of*, and adds: he is called the old serpent, and is the same which beguiled the woman, in the beginning; and is the *carnal mind*, which is *enmity* against God, one who was a liar from the beginning.

In the account of the Creation of Adam and Eve, we hear nothing of there having been created within them a *carnal* mind, if they had such a mind; but according to Mr. Ballou, this was the fact, as they could have derived it from no other source, there being no other cause. God says, respecting them, that they were created *very good*, pure, holy and *upright;* but Mr. Ballou says they were at *enmity* with God from the beginning, in their lusts, and that he created them thus, for wise purposes. This doctrine he backs up on his book, page 68, *Treatise on Atonement*, by saying that "the Almighty has a good intention, in every volition of man; and that man is dependent for his volitions, and moves (or acts) by necessity." On this view, no blame can attach itself to the characters of our first parents, however deep and palpable their enmity to God may have been, no more than to any and all the works of God beside—whether animals, trees, the waters, or any of the elements of nature—dereliction from right, or their fall from their primitive condition, cannot be made out, on this view of the subject.

Mr. Ballou's belief that there is no other devil in being, except the carnal mind, which is found in the soul of man, ruins the character of Christ, as well as of Adam and Eve. As it is followed up with a consequence equally horrible with the one above noted—that of our first parents being created wicked; as it will show that Jesus Christ—of whom it is said, that he was without sin, blameless, spotless, and immaculate—had within him, and as deeply fixed, this same *devil*, or *carnal mind*, which is *enmity* against God, as any other being of the human race. How is this made out? According to Mr. Ballou's opinion, it is made out by St. Matthew, St. Mark, and St. Luke, when they say that Christ went into the wilderness to be *tempted* of the *devil;* or in other words—as Mr. Ballou understands them—went into the wilderness to be tempted of his own *carnal* mind; which he says, is the same devil, old serpent, and Satan, which *sinneth*

from the beginning, the same who deceived Eve. This is backing up the Jews, who hated Christ, with a most malignant hatred —saying of him that he had a *devil* and was *mad*; for Mr. Ballou makes out the same thing, by saying he had a *carnal* mind; which is the true and only devil of the Scriptures, as he believes.

What are we to think of this? A people claiming patronage of Christianity, and of Christian people of the world at large, and at the same time make such horrible work of the Holy Scriptures? We are at a loss how to express our sorrow at such doings—such mangling—such barefaced and *strange* perversions of matters of fact; done because Universalists have struck out for themselves a path, which recognizes no devil, no hell, and no day of judgment: as these things are too frightful and appalling to the imaginations of the wicked; they therefore, *must* and *shall* be rejected from the code of Christianity. This plan is as fitly chosen, and adapted to the wicked propensities of men, in their fallen and natural condition, as was Mahomet's; who taught that heaven abounded in sensual gratifications, in the fullest sense of the word, in eternal perpetuity. How do we make this out? Why because Universalists teach that there is no such thing as a spiritual supernatural regeneration of man's soul in this life, to fit him for heaven, as heaven is sure to all the race without it. On this belief, who is the man that will deny himself of passion indulgences, and take up his cross and follow Christ, sorrowing for his sins, seeking to be born again, to be renewed after the image of him who created him; to be made holy, suffering persecution for Christ's sake, in meekness and fear? No man! as he certainly will recollect that of all this there is no necessity, heaven being as sure to Voltaire as to St. Paul, and of course to him. It is *impossible*, with this belief in the heart, for a human soul ever to become possessed of true Christianity, in the *spiritual* sense of the word; as the whole great scheme is withered down to a mere selfish morality, and to a mere nominal belief, that men *ought* to do right toward each other—a thing as well known by Pagans as by Universalists, without the aid of their teachings—and places Christ on a level, as to mere human nature, with Seneca, Socrates, Aristotle, and all the philosophers of Greece and Rome, either before or after the era of Christianity, reducing him to a *mere* teacher of morality. The whole stupendous fabric of a *world* redeemed of the incarnation of God in human nature—of the sacrificial death of that sinless human nature or body—of salvation on the condition of faith in that Redeemer, from sin in this life and the life to come—of the new birth—of the sanctions of the law of God—a day of judgment, and a final hell for the finally wicked, is broken down at a blow, at one buffet of this neutralizing, stupifying, withering, sophistical, unscriptural, son of infidelity, Universalism; and all this because it is too humbling to the proud, wicked

heart of man to submit to sue for mercy, to ask the pardon of sins, to fear God on account of the awful sanctions of his law, and the debased condition of the fallen spirit of man; a smoother path therefore, they think they have found, in which no *track* of a devil, or smell of future punishment is known; inviting all men to enter this broad, smooth, delectable highway, and rush with them through the *broad* gate that opens into eternal bliss, in exact opposition to the declaration of the Son of God, who said, "Straight is the gate and narrow is the way which leadeth to life, and few there be that find it; while wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." Matth. vii. 13, 14.

That Jesus Christ was naturally *as* depraved a being as any other man, is not strange for Universalists to believe; for as we have before shown, they hold that he had a natural father, the same as other men, and of course was of necessity *as* depraved as other men by nature, and possessed of as much enmity to God as other men, having a carnal mind—which is enmity against God—the same as all men have. On which account they deny the presence of the devil, as a *being* distinct from that of Christ, in his temptation or trial in the wilderness, as unnecessary to the meaning of St. Matthew, St. Mark and St. Luke, on that subject. But if Christ had no natural father, but was an incarnation of the deity, then he was not a fallen creature—had not a depraved spirit—a carnal mind—nor any traces of depravity—being the second Adam, the Lord from heaven; *then* it *must* follow, that the being called *the devil*, who tried the Saviour, by abuse, &c., as we have before described, was a *distinct* being from Christ himself; and proves the fact of the existence of a supernatural Satan, such as the orthodox churches believe exists.

That Universalists believe Christ to have been as depraved and sinful as other men of his time were, we quote Hosea Ballou again—see *Treatise on Atonement*, pages 50, 51, 52, where he is endeavoring to make it clear that all the devil there is, consists in the lusts, passions, and carnal-mindedness of men; which to make out, he quotes the Apostle—St. James, i. 14: "When a man is tempted, he is drawn away by his own lusts, and enticed," and he then adds, that—"Any person who is wholly dictated by a fleshy mind, may justly be called a devil." This conclusion of his, we now apply to the human nature of Jesus Christ, viewed through Mr. Ballou's reasonings; who says, "when he hungered, he was tempted by a *fleshy* appetite. When he had a view of all the kingdoms of the earth, and their glory, he was tempted to avail himself of them. Here was *natural* ambition; such as gave rise to the victories of an Alexander, when he was tempted to cast himself down from the pinnacle of the temple: here was that *passion* which gives rise to *presumption*, and wishes to avoid duty." Does not this view of Christ make him

in his *heart*, as depraved as other men:—equally so with the ferocious conqueror of the world, *Alexander* the Great? It most certainly does:—though there was a great difference in their *acts*, yet at h*eart* they were alike. What though Christ conquered these passions, and would not allow them to reign, yet they are found within him, according to Mr. Ballou, which makes him just as depraved at heart, as any other man; and *depravity is sin*, and corruption; and yet Mr. Ballou calls him a sinless being; as were he to write him a sinner, it would be too barefaced: the people would not bear it; yet by inference, he makes him equally wicked, as to his *nature*, with any and all other men. If there is no other devil, but the *lusts* of the human heart, then indeed was Christ a depraved and corrupt being, as infered from the writings of Universalists, because St. James straightly says, "When a man is *tempted*, he is drawn away by his *own* lusts." And Christ most certainly was tempted by the devil, or rather by his *lusts*, as Universalists say. Now would it not be far better—more modest, more wise, and more according to the analogy of truth, and matter of fact—as stated over and over in the New Testament—to believe in the existence of a devil, rather than to make our Lord—the Saviour of all that put their *trust* in him—to be a poor miserable depraved man, the same as ourselves are—full of lusts, bad passions, and appetites? Earth, heaven, and even hell, answers *Amen:* it would be more modest, more wise, and more according to truth.

But a querist may still wish to know, what St. James meant, when he said, that "When a man is tempted, he is drawn away by his own lusts;" as if there is no other tempter, but that of lust alone. To give our view of his meaning, we will suppose—as Universalists contend—that there is *no* devil, except the carnal mind, which, as we believe, had its origin in the fall of our first parents. This carnal-mindedness is, in and of itself, ever pointing to acts of hostility, and sin against the law of God—even without a devil to tempt, as its own nature is enmity against God, and cannot cease from sin, till it is destroyed in regeneration, by the Holy Ghost. We wish to be understood, that such is our view of the fallen and depraved state of the human race, that they will sin on, even though there were no devil in existence, till *renewed* by the spirit of the Lord. Yet though we believe this, and that this was the meaning of St. James; yet we do not allow that St. James did not also believe in the being of a devil, *distinct* from man's lusts; because he has himself stated to the contrary—see chap. iv. of his Epistle, at the 7th verse, where it is written—"*resist the devil, and he will flee from you.*" But, says one, how does this statement of his, prove his belief in the existence of a devil, other than our lusts? It proves it from *this consideration*; though a man resist his *lusts*, and over anxious appetites, never so much, and ever so successfully, yet they

do not forsake him, nor flee from him; as the appetites and passions of human nature will continue with us as long as life lasts; religion, if we have it, merely controlling them, and bringing them into subjection to the law of God, but not causing them to flee away from us, or out of our nature; as St. James says the *devil* will, if we resist him in the *name* of the Lord Jesus, as we suppose he means. If the Apostle meant to say, that if we resist the cravings of our lusts, or appetites, we shall overcome them; then it would seem that he ought so to have written it, instead of saying they will flee away from you. There is another reason why he never could have meant the passions of our nature in that text; and this is it: the passions and appetites are many, which cannot be spoken of but in the *plural number;* while St. James has used the singular, *the devil*—which is but one; and besides this, he has used the masculine gender *he*, in relation to the being he speaks of, which cannot be made to apply to the passions and appetites of men, at no rate at all.

But, says a Universalist, the whole of your remarks on this subject, so far as they relate to charging us with believing that Christ was a depraved being, go for nothing; as we do not believe depravity exists at all, except in *sinful actions:* now as we believe Christ did not *sin*, we contend he was not depraved; the same we say of all men, beginning with Adam:—no man is *depraved*, only as his actions are such, and contaminates their influence? But to refute this, we proceed to show that all the progeny of Adam are depraved in nature, *prior* to actions; both from Scripture and matter of fact.

We begin with, (Genesis, vi. 5,) "And God saw that the wickedness of man was great in the earth, and that *every imagination* of the *thoughts* of his *heart* was only evil continually." Isaiah i. 5, 6. "The whole head is sick, and the whole heart is faint. From the sole of the foot, even unto the head, (spiritually) there is no soundness in it;"—that is, there is no soundness in the heart. Jer. iv. 14—"O Jerusalem, wash thine *heart* from wickedness, that thou mayest be saved: How long shall thy vain thoughts lodge within thee." Jer. xvii. 9—"The *heart* is deceitful above all things, and *desperately* wicked, Who can know it?" We answer, none but God can know how *wicked* and *depraved* it is. St. Paul has clearly shown the natural corruption and utter depravity of the human heart. See Rom. iii., from the 9th to the 18th verse inclusive; in which he has made no difference, even between himself, the Christian, and those who had slandered them, showing that *all* men, both *Jew* and *Gentile*, were concluded under sin, in the estimation of God; his remarks are as follows: "What then? are we better than they? (by nature) No! in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As *it is written: There is none* righteous; (naturally) no, not

one :"—as we understand him, since the fall in Adam. "There is none that understandeth, there is none *that* seeketh after God. They are all (the whole human family) gone out of the way; (in the fall) they are together become unprofitable: there *is* none that doeth good; (by nature) *no, not one.*

The same doctrine is taught by the same Apostle, in another place, namely, Romans, viii. 7, 8—"The carnal mind is enmity against God; (since the fall, as a carnal mind did not exist before) for it is not subject to the law of God, neither indeed can be;" as its very nature is the exact opposite to all virtue. "So then they that are in the flesh, (that is, such as are not born again) cannot please God." And to show that St. Paul means such persons of the human race, by the terms,—"*they that are in the flesh,*" as are not born again: we notice what he says respecting *believers:* "But ye are not in the flesh, but in the *spirit*, if so be the spirit of God dwell in you:" and yet the very persons who he says were not in the flesh, were mortal men, just such as himself was, and every body else, living by eating and drinking, according to the common course of nature. So that the case is clear, that St. Paul believed in the depravity of the *soul*, *heart*, and *spirit* of man, even before *actions* are put forth, or he could not have made the distinction he has.

He, St. Paul, long after the writing of his Epistle to the Romans, did not forget to put the church in mind of this fact, namely, of the utter depravity of the race of man; which to prove, see 2d Cor. iii. 5—"Not that we are sufficient of ourselves to think any thing, (good) as of ourselves, but our sufficiency is of God:"—not relying on the cripple, depraved, and corrupt energies of human nature—since the fall—for the least aid in coming to God, or in partaking of his likeness in holiness, and peace of mind.

He has said the same thing in his writings to the Eph. ii. 1, 2, 3, confessing the helpless depravity of all mankind by nature since the fall; including himself, with the whole multitude of the disciples in every place, and admitting that himself, with all the rest, were, previous to their conversion to Christianity, and change of their hearts, exposed to the wrath of God. The manner in which he has expressed his belief in this doctrine, is as follows: "And you hath he quickened who were *dead* in trespasses and in sins. Wherein in time past, ye walked according to the *course* of this world, according to the *power* of the *prince* of the *air*, the spirit that *now* worketh in the children of disobedience. Among whom *we also all* had our conversation in times past, in the *lusts* of our *flesh*, fulfilling the desires of the *flesh* and of the (depraved) mind, and were by *nature* (after the fall) the children of wrath, even as others."

*This* doctrine of the entire depravity of the nature of man, *abstracted* from the assisting grace of God, is shown from the

statement of Christ, which is direct to the point, the same with all the quotations above cited, and brought to bear on this subject: see Mark, viii. from 21 to 23—"For from within, out of the heart of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within." It would appear as useless to add more evidence of the horrible fact of man's *inherent* and natural depravity, from the Scriptures; as the number already brought to notice are sufficient to convince any man of its truth, except such as have *determined* not to believe it, however well it may be substantiated. REASON and matter of fact, loudly responds to this truth; for how is it possible to conceive of *depraved conduct*, which Universalists contend is all, except the *heart*, the *soul*, or *mind* is first affected by it. Were there no fountains of water within the earth, there could arise no running streams; were there no vegetative powers in the ground, which act on the seeds of all trees when buried in it, there could arise neither bramble nor forest, blade, nor harvest; so also, were there not a depraved *spirit* within the heart of man, there could arise no depravity of conduct.

If, therefore, we have proven the natural depravity of our nature, we will return to our first argument respecting Christ and say, if Christ was but a mere man, and had a natural father, as Universalists contend, *then* it is not possible to clear him from having been *as* depraved a being as any other individual of the human family at heart, although he did not sin actually; for depravity at heart, or in nature, makes out a corrupted being, even though that corruption is supposed to have been restrained from actual rebellion against God and his holy law.

Now as all Scripture and reason go to clear Christ from both sorts of depravity, whether of the heart or of life, it follows of necessity, that some being distinct from that of himself did tempt or try him, in the wildrneess, as stated by the three evangelists, Matthew, Mark, and Luke; which proves the real being of the devil, Universalists, their preaching and writings to the contrary notwithstanding.

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### *Further Proofs of the Being of Satan, as found in the New Testament, of the End of the World, &c.*

To make it appear that *Satan* is any thing but that which the Scriptures most evidently assert he is, Universalists make a bold, and free use of Matth. xvi. 22, 23; in which it is stated, as they suppose, that Christ called St. Peter, *Satan*, and if so, they seem

to think they prove, that a man may be a Satan. The account by St. Matthew is as follows: "From that time forth began Jesus to show unto his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests, and scribes, *and be killed.* Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, *Get thee behind me, Satan;* thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Doct. Adam Clarke, who was a skilful scholar in both the Hebrew and the Greek, as well as in *many* other languages, more in number than was ever acquired by any other man, says the words in the Hebrew are, *get thee behind me, thou adversary.* The question here to be decided is, whether our Lord did actually call Peter a Satan, when he knew in his heart that Peter meant to be his friend in the most ardent sense of the word. The language he used on that occasion was nearly similar to that used by him at another time, namely, at a time when *Satan* tried our Saviour in the wilderness, an account of which has just been given. The words in that place are, "*get thee hence Satan.*" But in the case now under consideration, the words are, "get thee *behind* me, Satan, thou art an offence unto me."

We do not perceive that the Saviour, in this case, called Peter Satan, or adversary, and the text does not say he did. The reader will please to notice the peculiar form and turn of the words the Saviour made use of at that time; which were, "But he turned and *said* unto Peter, get thee behind me Satan." It does not read that he turned and *called* Peter Satan, but that he only *said* unto Peter, &c. Thus we understand it, the Saviour turned and said to Peter that *Satan* was an offence unto him, inasmuch as that evil spirit was the author of that thought which Peter had just then unwittingly uttered, namely, that Christ must not die, as he had just said must be his fate, shortly, at Jerusalem. It appears to us in this way: that Jesus turned, and looking at Peter, engaged his attention while he said "*get thee behind me, Satan;* by which Peter did not understand that *himself* was meant, or that he called him Satan, in the primary sense of the word, but merely felt himself reproved for uttering sentiments which he in his heart imagined to be right and proper, as he did not then comprehend the necessity of his Master's death for the world; but at the same time was made to feel that what he had said was in exact accordance with all that Satan could have wished might not take place. Our Lord, by virtue of his omniscience, saw Satan taking advantage of Peter's tender feelings, and love of his great teacher, and that he suggested to his mind the propriety of his dissuading the Lord from subjecting himself to death; which advice went exactly against the perfecting of his great design, which was the redemption of the

world by the sacrifice of himself on the cross; he therefore said unto Satan, "get thee behind me, thou savorest not the things that be of God." This *care* and *sympathy* of Peter for his master, was not in itself wrong; but as it blinded him from perceiving, that for this very purpose, namely, the suffering of death, Christ came into the world; he needed to be corrected, as we find he was, and Satan rebuked for his wickedness, in misleading the well meaning mind of Peter. It is impossible to accuse Peter of being the malicious author of that thought, unless we can believe he was *understandingly* an enemy to the plan of the atonement, by the death of Christ, and had of set purpose determined to dissuade him from such a determination. And therefore, as the malice against God's promise, namely, that the seed of the woman *should* bruise the serpent's head, and also against the human race in trying to prevent the atonement, was not knowingly Peter's; our Lord, therefore, as a discerner of spirits, addressed his reproof where it chiefly belonged, namely, to Satan, as to the prime and moving cause of St. Peter's remarks. Now, if the Saviour meant Peter, and him solely, when he said, "*get thee behind me Satan,*" we find Peter did not so understand him; for instead of getting behind him, or of departing from his presence, as was the import of the words, he still remained with his master, sharing the confidence of him who had called him to be an apostle and a minister of his word, and even honored him, a *few* days after, by allowing him to be present with him, in company with two others of his disciples, on the mount of his transfiguration. The reproof, however, was no doubt given in the following sense: Peter, that thought of thine is of the devil; beware how you give it place in your mind, as it savors not of God, it is of earth, mere earthly selfishness; cast it from thee, and *know*, that for this very purpose, to die for the offences of man on the cross of the Romans, am I come forth, which your well meant tenderness directly opposes, and agrees exactly with the desires of Satan, the great enemy of mankind.

That the Jews in our Saviour's time, believed in the being of a Satan, as a bad, or fallen angel, we prove from their accusations against our Lord; which was, that he cast out devils by the aid of the *prince* of devils; see Matth. ix. 33, 34—"And when the devil was cast out, the dumb spake, and the multitudes marveled, saying, it was never so seen in Israel. But the Pharisees said, he casteth out devils through the *prince* of the devils." Also, in Matth. xii. 24, and Mark, iii. 22, the same charge was preferred against him, namely, that he cast out devils by the power of the prince of the devils; setting forth that he was at most nothing more than an accomplished magician. But what said Jesus to this charge? why, that "if Satan cast out Satan *he* is divided against himself, how then shall his kingdom stand. And if I by *Beelzebub* cast out devils, by whom do *your* chil-

dren (or disciples) cast them out, therefore they shall be your judges. But if I cast out devils by the spirit of God, then is the kingdom of God come nigh unto you." In this reply we perceive that the *kingdom* of *Satan* and the *kingdom* of *God*, are both declared to exist; and if one is a fiction, on a mere *idea*, why not both? and the heads of these two kingdoms equally fictious. If a belief in the existence of Satan, and of devils, as real beings, was an error in the time of our Saviour, in the theology of the Jews, then did our Lord omit to correct that error; leaving the people uninformed on this subject, and never instructed his disciples to correct it. We therefore consider the point as settled and established by unavoidable inference, the most satisfactory, except to those who have made up their *wills* not to believe this thing, however clearly it may be proved from the Bible, and such there are in great abundance.

But if *inference* on this subject is not esteemed as sufficient evidence to prove this belief, we should imagine that express Scripture *is*, and that *Scripture*, the very *word* of the Son of God, who certainly knew whether there is a Satan, and evil spirits, or not, as real beings. See Matth. xiii. from verse 24 to 30, inclusive. "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, *his* enemy came and sowed *tares* among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this." But we ask, who was that enemy? Who sowed the tares? See verse 39 of the same chapter; where it is said, that it was *the devil*. But on the plan of the Universalist doctrine, which is, that the evil passions and lusts of the soul, are the only devil there is, and that it was *this*, which the Saviour said was the *enemy* who sowed the tares; it will then follow, that the tares are the very evil passions, and devil, or enemy spoken of in the text, and that they *sowed themselves* in human nature; which thing, it is impossible to have any consistent conception of. But if the tares did not sow themselves in human nature—which they could not have done, —then, as man is held by Universalists, to be in the condition in which God created him in Adam and Eve,—it follows that *God* was that enemy who had sowed the tares in the field of human nature, if they were sowed at all; and that he sowed them for the best and wisest of purposes, namely, for the great good of the great whole. But if *God* sowed them, it follows that they are *not* tares; for whatsoever he does, is right, and in and of itself, intrinsically holy; and destroys the idea of the existence of tares at all, in the field of human nature, as he cannot create a sinner. *But in* relation to the parable, consisting of the field, the hus-

bandman who sowed the *good* seed, and of the good seed itself, with the tares, the *reapers*, the *barn* into which the wheat was to be gathered, and the *fire* which was to burn the tares at the end of the world, were all, as it appears, brought forward in the form of a parable, which even the disciples did not understand, as shown on verse 36, of the same chapter. On which account, after the Saviour had finished his discourse to the multitude, and had retired into a house near by, his disciples said unto him,—"Declare unto us the parable of the tares of the field." To which the Saviour replied. "He that soweth the good seed is the Son of man: (meaning himself) The field is the *world:* (not Judea alone) the good seed are the children of the kingdom: but the *tares* are the children of the *wicked one:* The enemy that sowed them is the devil: the harvest is the end of the *world:* (mundane system) and the reapers are the *angels* (of heaven.) As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world," (not of Judea alone) but when time shall be no longer. Now this exposition of the parable, by the author of it—the Saviour himself—who certainly understood his own meaning, makes it clear that there is a *devil*, or *Satan*, who is capable of corrupting the minds of men, in catching away the good impressions, which by any means are made upon the heart. That he is capable of doing this, if not resisted by the soul in holy prayer; we prove from Luke, viii. 12—the influence of the devil, as follows: "Then cometh the *devil*, and taketh away the word out of their hearts, lest they should believe and be saved." But if there is no devil who has a distinct being, then, as it appears to us, the language of Jesus Christ was wrong; for he has pointed out *a being*, and given him a name, a person, and identity, as plainly as language can speak, and has shown *him* to be his enemy, in catching away the *seed* out of men's hearts, which himself had sown. He should, however, rather have told them, that there was no devil but themselves, who were their worst and only enemies. But instead of *this*, he taught an entire contrary doctrine, by telling the Jews, and all who heard him, that it was the *devil* who came, and caught away the seed out of their hearts, because men did not resist him; as is shown by other parts of the New Testament, to be theirs, and all men's privilege.

Mr. Ballou, an *apostle* of the Universalist order, in his book on the parables of the New Testament, gives us no account of this enemy in that parable, who sowed the tares in God's field, called the world, and seems to be somewhat averse to meddle with him at all, and throughout the whole work, treats him but indifferently. This, he should not have omitted, as that something called a devil, and Satan, appears to have been in *those* days, at any rate, the prime enemy of all righteousness, and great opposer of Jesus Christ, in the establishment of his spir-

itual kingdom among men; and so much so, that he is everywhere alluded to in the New Testament as an enemy.

A little above, the reader may recollect, that on the subject of the tares, it is said they are to be gathered and burned in the fire, at the end of the *world*, as men burn tares gathered from among the wheat when harvesting. Perhaps in this place it will be well to enquire, what *world* is meant, at the end of which, it is said the *tares* are to be burnt? whether the end of the *Jewish* polity, as a nation, or the end of this mundane system, the globe, or the end of time, as it is well known that Universalists believe the former? In this enquiry, we shall no doubt do well if we can explain Scripture by Scripture, so as to find out what world is meant, that was to have an end. On this point, see the following quotations: Romans, v. 12, "*Wherefore as by one man sin entered into the* WORLD." Is more than Judea meant here by the word world, think ye? Romans, v. 13, "*For until the law* (of Moses) *sin was in the world.*" Was Judea alone that *world* in which *sin* was found, till the law was given by Moses? We think not; as Judea, previous to the law, was unknown, as also the Jewish nation, by that particular name. Romans, x. 18, "*But I say, have they not heard? yes verily, their sound went into all the earth, and their words unto the ends of the world.*" In this quotation we find both the word *earth* and *world* used as synonomous, and means more than Judea; for the apostle was declaring to the Romans that a *rumor* of salvation by Christ, had gone into *all* the *world*, even to the *ends* of the *earth*, or entirely around it, among all nations. Mark, viii. 36, "What shall it profit a man if he gain the whole *world* and loose his own soul." The word *world*, in this place, no doubt means more than the land of Judea, even the whole earth. The same is said by Luke, ix. 25, "For what is a man advantaged if he gain the whole *world* and loose himself, or be a cast away." This word *world*, is used by St. Mark, xiv. 9, in a sense which at once is plain, that he meant the *whole* earth, as follows: "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole *world*, this also that she hath done (a certain woman) shall be spoken of, for a memorial of her." Also, St. John's Gospel, chap. i. 10, the whole earth is comprehended by the word *world*: "He (Christ) was in the *world*, and the *world* was made by him, and the *world* knew him not." Also, St. Paul uses the word in this sense, as comprehending the whole earth; see Acts, xvii. 24, "God that made the *world*, and all things therein, seeing that he is Lord of heaven and *earth*, dwelleth not in temples made with hands." Again, St. John, iii. 16, uses the word in a sense which embraces the whole world, instead of the land of Judea only: "For God *so* loved the *world*, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting

life. For God sent not his Son into the *world* to condemn the *world*, but that the *world* through him might be saved." Also, the same writer, namely, St. John, chap. iv. 42, has used the word in a sense which embraces not only Judea, but all the world: "Now we believe, (said the Samaritans to the woman,) not because of thy saying, (alone,) for we have heard him ourselves, and *know* that this is indeed the Christ, the (conditional) Saviour of the *world*." Again, 1st John, iv. 14, "We have seen and do testify, that the Father sent the Son to be the Saviour of the world," (conditionally.) John, xvi. 33, "In the *world* ye shall have tribulation; but be of good cheer, I have overcome the world." Was it in Judea only that Christians were to have tribulation? and was it Judea only that he meant, when he said to his disciples, be of good cheer, I have *overcome* the world? We think not. 1st John, ii. 2, "And he (Christ) is the propitiation for our sins: and not for our sins only, but also for the sins of the *whole world*." Does this mean Judea only, and not the whole of mankind? St. John, xii. 46, "I came a light into the *world*, that whosoever believeth on me should not abide in darkness." Was it Judea alone that he came to enlighten? We think even a Universalist will not admit this, though he loose in that respect, the restricting of the word *world* to the little country of Judea.

We will now repeat the text, which we are attempting to explain by all the foregoing quotations, respecting the word world, as follows: "*As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.*" Now as we have shown that the word *world*, in a multitude of places as used in the New Testament, cannot be restricted to the mere country of Judea, why, therefore, should it be restricted in that *one* text, except it be to answer the Universalists a particular purpose, in making out that the *end* of the *world*, so often spoken of, was to be the end of the Jewish nation *only*? which it cannot be made to do except by violence. It is no where said in the New Testament, that the end of the Jewish nation, as a people, or ecclesiastical body, was to be the end of the world. It is no where said in the New Testament, that Judea was a *world*, and that the destruction of that people was considered as the end of the world. Could it be found any where in the Bible that their country was called the *Jewish world*, there would then be some countenance for the Universalist opinion about the *end* of *that* world, and no other. Why should they be *thus* distinguished, any more than other nations round about them, who were greater than they? That an end of the world of mankind, and the earth itself, is to come, is shown even by Universalists themselves, inasmuch as they believe most strongly in a general resurrection of all the dead of the human race, at a given time or period. Now this being so, it will follow that the earth is to be bereft of its

inhabitants, and will be of no further use to our race; why not therefore allow *that time* to be the end of the world, so often spoken of in the New Testament? and why not allow that it may be burnt up, as St. Peter has declared it shall be? But no doubt Universalists will reply that St. Peter has said no such thing. Perhaps it were well just to look and see, how this is. 2 Peter, iii. 6, 7, as follows: "Whereby the *world*, (not Judea,) that then was being overflowed with water, (which was Noah's flood) perished. But the heavens and the *earth*, which *now* by the same word (or power) are kept in store and reserved unto fire against the day of judgment and perdition of ungodly men." Now this is the *day* or *end* of the world, which to us appears to be alluded to by our Lord, when expounding on the subject of the *tares* to his disciples, he said *so it shall be in the end of the world*, namely, that of the *wicked*, which he shows to be tares, and shall be cast into a hell of unquenchable fire. Does not the similitude used by the Saviour to illustrate this case, fairly come to this conclusion, namely, that as men, after threshing the wheat of the harvest from the chaff and straw, burn the latter with fire? So God will do at the end of the world, or harvest of the judgment; separating the wheat—the saints—from among the chaff, which denotes the wicked; then cast the latter into unquenchable fire, as the text reads. But Mr. Ballou seems to think, as do all Universalists, that as chaff is necessary to the growth and protection of the wheat, that the *sins* of the human race are necessary for the *perfcting* of the saints; and that when sin shall have answered this good and wise purpose, it shall then be destroyed by the unquenchable fire of the Holy Ghost; and thus all the human race, especially the bad, will turn out to be wheat of the first order, to be gathered into the garner of God Almighty in heaven.

But the text respecting the tares, will not bear this construction, because it plainly says the tares are the *children* of the wicked one—not the sins of the wicked one, but his children—meaning sinners—not the *sins* of the wicked, separately considered from the sinner, but the sinner himself, is that child of the wicked one, and is in the text called a tare, or base weed, injurious to the wheat, and fit only to be destroyed in hell, as the text reads.

This fire which is said to be unquenchable destruction in the text, and in other texts to be *hell fire*, Universalists say is the grace or love of God; or in other words is the purifying of the Holy Ghost on the soul of man, and is the only fire that they know of which is unquenchable. Can it be so? then it must follow, that the vengeance of that *eternal* fire which St. Jude says the Sodomites *are* now suffering, is the fire of the Holy Ghost. Is this true? if so, then there follows another *curious result*—which is, that to be purified from sin by the fire of the *Holy Ghost*, is a state of inexpressible suffering, and that without

end; for St. Jude is particular in stating, that the Sodomites *are suffering* the vengeance of *eternal fire*. We have always supposed that religion makes the soul happy; but we are here instructed by Universalists, that it is a state of suffering—unutterable suffering—and that to all eternity; for they contend that the fire of the Holy Ghost is the only eternal, or unquenchable fire *they* know of in existence, the power of which the Sodomites are now suffering.

But if the Universalists persist in the idea that the destruction of Jerusalem, and the enslaving of the Jews who escaped the great massacre by the Romans, was that fire into which the wicked Jews or tares were actually cast and burnt, we have only to reply, that the Christians who escaped, fared no better; as they became almost immediately the objects of a universal persecution, which lasted nearly *three hundred years*, during which time several millions lost their lives by all manner of tortures; *which* hell, therefore, if it is all to be confined to this life, was the worst? We answer, that the Christian's hell, by ten thousand per cent; as it cannot be shown that the Jews fared any worse than other prisoners of war, after the war had ended; while the horrors and distresses of the persecuted Christians, had scarcely any intermission for nearly three hundred years—so that the good seed was cast into a *worse* fire than even the tares, on that *plan* of interpretation; and cannot therefore, be the true one alluded to by our Lord, in which the *tares* are to be burnt at the end of the world.

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*The Subject of Rewards and Punishments, whether in this Life, or in another: that Mankind are to be dealt with according to Character—examined. A Guilty Conscience suffering examined, as supposed to take Place in this Life for Sin—with many other curious Subjects.*

If there is neither *reward* for virtue, nor punishment for vice, in another world, but both qualities receive their dues *here*—as taught by Universalists—why did St. Paul (1st Cor. xv. 19,) state, that if in this life only, the Christian has hope in Christ, that of all men they are the most miserable? As to the permanency, and certainty of happiness after death, Universalists tell us, that St. Paul, who spent his life in propagating Christianity, after his conversion, and finally suffered martyrdom at Rome, on that account; and Voltaire, who was an Atheist, and opposed Christianity all his life, even till old age, are equally interested, and

equally certain—their characters making no difference at all, as to that matter. Now according to that sentiment, a *hope* of heaven after death, can be no reason why a man should be virtuous here, and suffer for virtue's cause; as that happy state after death, can neither be put in jeopardy, nor made surer on any such account, and is not looked to as a *result* of a well spent life, according to Universalists.

But we are *sure* this sentiment is contrary to Bible truth; which we prove by the following quotations. (2d Tim. iv. 8.) "Henceforth," says St. Paul, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not me only, but unto all them also, that love his appearing." Now as St. Paul was in prison at Rome, when he wrote this Epistle, out of which this quotation is taken, and was shortly after put to death by the order of Nero, we are sure that this *crown* of righteousnesss, of which he speaks, and says was laid up, or was in readiness for him, was not in this life, but awaited him after death. Could Voltaire have said as much, and rejoiced at his death, as did St. Paul, who when in hourly expectation of being put to death, said triumphantly, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept *the* faith: Henceforth there is laid up for *me* a crown of righteousness, which the Lord, the righteous Judge, shall give me at that *day*." Of Voltaire, it is said that he died in horrors unutterable; but of Paul, that he rejoiced exceedingly. What made the difference? We answer: their different expectations after death made the difference. What else could? What a pity some wise Universalist had not stood by St. Paul to have checked a little the exuberance of his joy, by just stating to him that his goodness, his virtue, nor his having kept the faith, nor his having fought a good fight, could possibly make any difference with him after death; as heaven, and heavenly joys, were not made surer by any thing a man, by the grace of God, can do in this life; and that there is no such thing as *rewards* in heaven for the righteous, more than for the wicked. What a pity some wise Universalists had not stood by the raving Voltaire, as he lay on his dying pillow, to have comforted him with assurances of happiness after death; and that his wicked life, which had been spent in opposition to Jesus Christ, in ridicule of his name, of his birth, and of his Gospel,—calling him an illegitimate, and his mother a prostitute, could make no *possible* difference in another world, as God has arranged matters in such a way, that a man's *character* cannot disqualify him for the enjoyments of happiness in heaven.

From St. Paul's peculiar manner of speaking about the crown which he expected to receive, we perceive that he had it not at *the time in* which he was writing about it to Timothy, but was to

receive it at a certain *time*, or *day*; as he says—"which the righteous Judge shall *give me at that day*." But, says a Universalist, I can tell you what *day* he meant easily enough! Well, we wish to know! Why, it was, no doubt, the *day* on which he was to be put to death; and the crown, was the *crown* of martyrdom. Well done! Was that the crown which was laid up for him by the righteous Judge? O yes; most certainly! Well then, who was this Judge, who adjudged him to die a martyr? Was it God,—or Nero, the cruel and wicked Emperor? If you say it was God,—why then, the murder of St. Paul was right, as God can do nothing wrong? But if it was *Nero*, we then arrive at a certainty, that the Judge who was to give Paul his crown, was God, and that Nero was a wicked judge; because he says: which God, the *righteous* Judge, shall give me at that day; and proves that *day*, was not the day of his death, nor that crown, the crown of martyrdom; as the putting to death of Paul, for the sake of his religion, could never be called a righteous act; and therefore, if martyrdom be called a crown, yet it was not that *crown* of *righteousness*, which the *righteous* Judge had in reversion for Paul; and of necessity, extends the matter beyond this life, to arrive at the crown spoken of; and therefore amounts to a reward, which is the favor of God, to be bestowed in heaven, on account of the merits of Christ.

But St. Paul says that such a crown was to be given, not to him only, but to all them also, that love Christ's appearing. Now if the crown there spoken of, which was promised to *all* the disciples of Christ, was a crown of *martyrdom*, it then follows that all disciples must die violent deaths, or must die martyrs, which is by no means the fact; and if this is not a fact, then is St. Paul mistaken; unless this crown of righteousness is to be had after death, and is to be given them in consequence of loving Jesus Christ, and looking for his appearing at that day—the day of final and general judgment. And that there is to be such a day, we further prove from Acts, xvii. 31—"Because he (God) hath appointed *a day*, in the which he will judge the *world* in righteousness, by that man whom he hath ordained." But what man was that, who was thus ordained to judge the world in righteousness? Was it *Titus*, the Roman emperor,—and was that *world* Jerusalem, which was to be thus judged? We think not; because St. Paul says that God hath given assurance of this thing, the judgment, unto all men, in that he hath raised him, Christ from the dead. Therefore it was not *Titus*; as he was never raised from the dead: and if Titus was not the man who was ordained to judge the world, then it was not Jerusalem which is alluded to in the text of Acts, xvii. 31; as it was Titus who destroyed that city and nation: but Jesus Christ who shall judge the *world* in righteousness at the last day. That there is to be a last day, we show from what Martha said to the Saviour

on the occasion of the death of her brother Lazarus. John xi. 24. "Martha said unto him, I know that he shall rise again, in the resurrection, at the *last day*." Also John, xii. 48.—"He that rejecteth me, (Jesus Christ) and receiveth not my words, hath one that judgeth him: the *word* that I have spoken, the same shall judge him at the *last day*." John vi. 39, it is said: "And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing; but should raise it up at the *last day*. Also in the same chapter, verses 40 and 44, the same thing is repeated;—"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the *last day*." No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the *last day*."

From these examples of Scripture on the subject of a *last day*, we conclude that this last day is the one on which St. Paul says God would give him a crown of righteousness, namely, at the time of the general and final judgment after the *resurrection* of the *just*, or time of the first resurrection, which idea—that of a *first* resurrection—is taught by St. Paul himself: (1 Cor. iv. 16.) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall *rise first*." And if any one wishes to know how long first,—our answer is: a thousand years; during which period will be the millenium. And if they wish the *proof* of this, please look at Rev. xx. 4, 5: "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they *lived* and reigned with Christ a *thousand years*." But the rest of the dead, (the wicked dead,) lived not again until the *thousand years* were finished." That will be the day, the time, and the moment after the *first* resurrection, when Paul will receive that crown of righteousness, with all them that love, and look for the appearing of the great God, our Saviour Jesus Christ, or, as Universalists will have it—a mere man; (Titus ii. 13,) which will not be in this life, but that which is to come.

But is this Scripture, as above presented and argued, the only one which proves the doctrine of rewards for the righteous in eternity? We believe not. See Matth. v. 12: "Rejoice and be exceeding glad, for great is your reward *in heaven*, for so persecuted they the prophets which were before you." Also in Luke vi. 23: "Rejoice ye in *that day*, and leap for joy; for behold your *reward is great in heaven:* for in like manner did their fathers unto the prophets." See Collossians, iii. 24: "And *whatsoever* ye do, do it heartily, as to the Lord, and not unto

men: knowing that of the Lord ye *shall* receive *the reward* of the inheritance." Now *what* inheritance is this spoken of here? We answer: it is *heaven;* as the Christians at that time had all they could have on earth of religious happiness, because of their faith in Christ. But as the Apostle speaks of an inheritance which was future, and which he called a *reward*, it follows of necessity that the *reward* alluded to, was not to be arrived at till after death, in the kingdom of heaven. This *hope* of future *reward*, was all that upheld the Christian church at that, or any other age: but especially at that period of distress and persecution. Without this hope,—who, in those ages, would have embraced Christianity, when they knew that with it, they must embrace shame, contempt, poverty, persecution and death? But had they have known the advantages of Universalist opinions, namely, that *heaven*, and the rewards of heaven, were just as sure to the wicked, and to their persecutors, as to themselves, they would have spurned it as a useless system, upon the great *whole*, and never would have embraced it at all. Where is the man *now* to be found among the Universalist ranks, who would go to the fiery stake for his opinions,—looking to the recompense of reward after death? Such a character cannot be found; because they believe that both the good and the bad are to be happy alike, in another world, independent of character.

St. Paul in his book to the Hebrews, chap. x. 34, 35, has taught the same doctrine,—that of *rewards in Jesus Christ*, in heaven after death, as follows: "For ye had compassion of me, in my bonds, and took joyfully the spoiling of your goods, knowing ye have *in heaven*, a better, and an enduring substance. Cast not away, *therefore* your confidence, which hath great *recompense* of *reward*" (in heaven.)

Now if there is no such thing as rewarding *religious virtue* in heaven, where then, was those disciples who had been despoiled of all their earthly goods, to receive this great *recompense* of reward, of which St. Paul speaks, by way of comforting them in the midst of their sorrows? If it be said—as Universalists will say—why it was *in* their own *minds*, just at that very *time*, then it will follow, that the Apostle's opinion, expressed as follows, was of little worth: "For ye have need of *patience*, that *after* ye have done the will of God, ye might receive the promise." If they were every instant receiving that recompense, then at that *very time*, why have need of patience, as if something more was in expectation, called a *reward*, or recompense?

This sentiment is taught by St. John, the Revelator, chap. xi. 18. "And the nations were angry, and thy wrath is come, and the *time* of the *dead*, that they should be *judged*, and that thou shouldest give *reward* unto thy servants the *prophets*, and to the *saints*, and them that fear thy name, small and great: and should *destroy* them which destroyed the earth."

In this verse, all the *prophets* who were dead hundreds of years before the time of St. John, with all the saints *in* their times, as well as the times of the apostles themselves, and thereafter to the time of the general resurrection or last day, are here shown to be in expectation of *that reward*. It is impossible to interpret this verse in any other way than that of a *reward* to be *given*, not claimed as of debt, at the resurrection of the just, on account of the ancient prophets being named among the rest, who were then *dead;* and that the time to *reward* them in the view of the Revelator was in prospect, and yet to come. The same Apostle, in another place, gives the same idea, though in different words —chap. xxii. 12—"Behold I come quickly; and my *reward* is with me, to give every man according as his work shall be." Now, as St. John the Revelator, did not write his book of Revelations till about twenty six years *after* the destruction of the city, and temple, and nation of the Jews, which took place August 10, in the year of our Lord 70—it follows that all he has said of a day and time of judgment, besides the text we are now considering, that it is impossible to interpret that text of the destruction of Jerusalem, the favorite day of judgment of the Universalits, unless he prophesied backwards. And even could it be shown that the book of Revelation was written *before* the overthrow of that city, yet the text could have no allusion to that catastrophe; because the *dead* did not rise then, nor were the *dead* judged, nor were the *prophets* rewarded, nor the *saints*, and all them that fear God, both small and great, who had suffered and been put to death for the truth's sake, *before* St. John's time, as well as after; for his form of speech in this verse comprehends all time, the whole age of the earth till the end. The same doctrine is taught, as we apprehend, by our Lord, in Matth. xvi. 27, though strongly contended to the contrary by Universalists. The text reads thus: "For the Son of man shall come in the glory of his father, with his angels; and *then* he shall *reward* every man according to his works." Now what is the *glory* of the *father*, in that text? was it the pomp and martial array of a *man;* Titus, the Roman emperor, and his fellow *worms*, his soldiery, accompanied with somewhat of a noise, which possibly might have been heard two miles at the farthest? Was every man *then* rewarded according to his works? There is no evidence that *any* were *so* rewarded, in the moral sense of the word; nor is there any evidence that even *one* of the *angels* of the Father was seen at the siege of Jerusalem. Or if we say those angels may have meant the Apostles, and first preachers of the cross, yet none of these were there, as they were all dead except St. John the Revelator, and he extremely old, and far away from the environs of that city at the time of its investment by the Romans; so that in *no* sense perceivable, can it be said, that the destruction of Jerusalem was the time meant by our Saviour in

the text. As to the idea of the glory of the Father, in which Christ said he was to come, see Daniel, vii. 9, 10: "I beheld till the thrones were cast down, and the ancient of days did sit; whose garments were white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: *the judgment* was set, and the books were opened." There was nothing like this seen at the siege of Jerusalem by the Romans; Christ was not seen, nor any of the angelic hosts; how then can the text we are now considering, describe any thing more or less, than the day of the final judgment of the human race, and end of the world. That this was the meaning of the Saviour, see what he said to the high priest, who examined him at the time of his trial, the evening before he was crucified; when that high priest asked him, and adjured him by the living God, to say whether he was the Son of God or not. To which he answered, "*thou hast said;*" which was as much as to say, *I am;* and so the high priest understood him. But to this he added, as he still replied to the high priest, "Hereafter shall ye *see* the Son of man sitting on the right hand of power, and coming in the clouds of heaven." If, therefore, this means his coming, as Universalists say it does, namely, to destroy the Jews by the Roman sword, then he should have been *seen* sitting at the right hand of power, and coming in the clouds of heaven, at that time.

But in further proof of the real coming of Christ to our earth, in a manner which has *not yet* taken place, see Acts, i. 11, "This *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But for what purpose is he to come? Why, to raise the righteous dead, and to destroy the wicked who may be then on the earth, and to restore the world for a thousand years to a condition of moral rectitude; and at the end of that time he is to raise the wicked dead, and to judge the world in righteousness, and to give to every man as his work shall be.

There are many passages in the Scriptures, from which this doctrine, that of *rewards* in heaven for the righteous, is inferred, and several of which assert that it is positively so, as already quoted. But we shall give one more example of the kind, before we leave the subject: Mark, x. 28, 29, 30—"Then Peter began to say unto him, (the Saviour,) Lo, *we* have left *all* and have followed thee, what shall we have therefore?" Matth. xix. 27, "And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold, *now* in *this* time, houses, and brethren, and sisters, and mothers, and children, and

lands, with *persecution:* and in the *world* to *come, eternal life.*" But St. Luke states it, "in this *present time,*" (or life,) chap. xviii. 30, "and in the *world* to *come, life everlasting.*" From these two places—Mark, x. 30, and Luke, xviii. 30—we see that the words *eternal* and *everlasting* are used in *precisely* the same sense, both meaning one thing, which is eternal life in eternity. But as to the fulfilment of the temporal part of the above promise, it is fulfilled in the benevolence the Gospel prompts in the hearts of Christians toward one another, and produces those fathers, mothers, sisters, brothers, children, houses, lands, which are promised; but at the end, *eternal* or *everlasting* life.

These remarks of the Saviour to his disciples, as above recited, were occasioned, as we find—Matth. xix. 27—by a question put by Peter to Jesus Christ; and this is the question: "Then answered Peter and said unto him, behold, *we* have forsaken *all* and followed thee, *what shall we have therefore?*" To this he answered as above, and promised them as a reward, for having forsaken all for his sake, *eternal* life in the *world* to *come.* But says a Universalist, the *world* to *come* there mentioned, meant the *next age,* or some other age which was to follow the time of the Saviour; and that Christians all along the course of time, in every age, or in every *world to come,* should have this eternal life, and therefore did not mean after death, or in eternity. Were this a proper explanation of the promise, then it will follow, that the disciples to whom the promise was immediately made, never realised this promise for themselves, as they did not *live* to the time of the next age, or world to come. It is of no manner of force, if it is said that they *then* had this eternal life in them, because the *promise* had nothing to do with that present time, so far as it related to eternal life in them *then;* but extended to the *world* to *come,* and then was to be fulfilled or no where. And as the disciples to whom the promise was immediately made, did not live till the next age, as Universalists interpret, it follows of necessity that if these very disciples ever received the fulfilment of that promise, *because* they had forsaken all and followed Christ, that they must have received it after death, in the eternal world, as a reward for their love, and for proving that love, by forsaking all for the sake of Christ and his gospel, which reward is God himself; as said to Abraham, Gen. xv. 1. "Fear not Abraham, *I am* thy shield and exceeding *great reward.*"

From a review of this subject, it is clear that the terms,—now in this present time, are set opposite to the terms world to come, in which eternal life, in its fullest sense, is to be conferred as a reward. But if eternal life, as Universalists hold, is the *natural* and *unalienable* right of man, by virtue of the *goodness* of God, as a *Creator,* how can it be held out as an *incitement* to virtue, or as a

*eward* to the righteous and be embraced in a promise in that light? t is inconsistent and impossible. But from this Scripture, we see hat eternal life in heaven, is the subject of *promise* to the disciple, o *induce* a belief and perseverance in Christ, with all the benfits of religion on earth. Who can deny this with impunity? Yet this is denied (see *Notes on the Parables*) by Hosea Ballou; who says, on the last page of that work: "Nor is it believed by our servant, that any passage (in the Bible,) can be found, which speaks of rewarding men for their good works, and of punishing others for their evil works, which can with the least color of propriety, be applied to the state of men, when this moral shall have put on immortality, and this corruption incorruption." This is strange work: as Mr. Ballou knew well at the moment he wrote the above opinion, that Christ had said to his disciples, (Matth. v. 12,) "Rejoice and be exceeding glad, *for great* is your *reward* in *heaven*, for so persecuted they the prophets which were before you." And St. Luke, vi. 22, 23, says the same thing: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake; rejoice ye in that day, for behold your reward is *great* in *heaven*." Surely the doctrine of *rewards*, and that in *heaven*, is taught in the foregoing, and could never be denied, except by such as are theologically mad.

But if there is Scripture to prove that the righteous are to be rewarded in *heaven* as a *consequence* of the course they choose on earth, *in* Christ Jesus, so also is there Scripture to prove that the *unrighteous* are to be *rewarded* in *hell*, as a *consequence* of the course they chose on earth, in the error of their ways, *out* of Christ Jesus, and in default of all virtue; and that both of these conditions are in the invisible world. To this effect see Matth. xxv, 31, 32, 41, 46. "*When* the Son of man shall come in *his* glory, and *all* his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered *all* nations; and he shall separate them from one another, as a shepherd divideth his sheep from the goats. And he shall set the sheep (the righteous) on his right hand, (approbation) but the goats (the wicked) on his left hand (rejection.) Then shall he say unto them on the left hand, (the rejected ones) depart from me, ye *cursed*, into everlasting *fire* prepared *for* the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal." Here life eternal is placed as the *opposite* of everlasting punishment, and consequently one will as soon end as the other; for in the original Greek in *this place*, the same identical word, without any variation, or shadow of difference, is used to express the unending nature and duration of *both conditions*, but were translated *eternal* and *everlasting*, merely to avoid a repetition of the same

word so near each other, which any person can see, would not have read as well as it does now, and by no means was intended to alter the sense. The word which is rendered *eternal*, is in the Hebrew, *olam*, and in the Greek, *aion*, and mean the same thing; which is, unending, ever-during, eternal, and is therefore applied to the unending Being of God—to the human soul, and to the judgments of the Divine Being.

No stickler of Universalist opinions, and particularly respecting a *limited* everlasting, as they seem to believe in, will deny, but the word when applied to the ever during being of God, is, in the fullest sense, *eternal*, as used in the case of Abraham; who, when he had planted a grove, called upon the name of the *everlasting* God; Gen. xxi. 33. The following quotations are of the same import, and equally direct to the point—Dan. vii. 18—"But the saints of the Most High shall take the kingdom and possess it *forever*, even *forever* and *ever*." xii. 2, 3, "And many of them that sleep in the dust of the earth shall awake, some to *everlasting* life, and some to shame and *everlasting* contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for *ever* and *ever*. Psalms cxii. 6. "The righteous shall be in *everlasting* remembrance." Isaiah ix. 6—"and his name (Jesus Christ) shall be called Wonderful, Counsellor, The mighty God, The *Everlasting* Father."—xxvi. 4. "Trust ye in the Lord *forever*, for in the Lord Jehovah is *everlasting* strength." Prov. viii. 23. "I (wisdom) was set up from *everlasting*." Rom. vi. 22. "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the *end everlasting* life." Gal. vi. 8. "For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall *of* the spirit reap life *everlasting*." Rev. i. 18. "I (Jesus Christ) am he that liveth, and was dead; and behold I am alive *for evermore*, and have the keys of *death* and hell." In all these instances of holy writ, this word is used in the unlimited sense. It is also used in this sense—2d Thess. i. 7, 8, 9; where it is written to the afflicted and persecuted Christians, by St. Paul: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking *vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ: WHO shall be *punished* with *everlasting* destruction from the (approving) presence of the Lord, and the glory of his power (in heaven.)

Mr. Ballou, in treating on this passage, (see *Treatise on Atonement*, page 183,) endeavors, as appears to us, to wrest the meaning from the true one, and to fix it on that which is not true—as follows: he says "the word *everlasting*," in the text above given, "is not applied to the *duration* of *punishment*, *but to the destruction* with which the sinner is punished:'

meaning that the sinner's *sins* are thus to be destroyed, and not the sinner as a person. But a careful reader in looking at the text, will perceive that the *sins* are not the objects aimed at, in *any* sense of the word, (for God knows that *sin*, as *sin*, cannot be made subject to his law) but that *persons*, the *sinners*, *who* shall be punished, &c. were the objects of the text. *Sin*, as *sin*, abstract from the *sinner*, is a perfect nonentity, and could never be addressed by the terms *who*, and *then*—as is done in that scripture. If not, then it follows that the sinner who dies impenitent is thus to be endlessly destroyed, with an *everlasting* destruction, instead of his sins, abstracted from him; a thing, wholly absurd and foolish. We will repeat Mr. Ballou's ideas, as above, who says that the destruction named in the text, does not apply to the *duration* of the punishment, but to the destruction with which the sinner *is* actually punished. And what punishment is this, which he thinks the text means? It is the sinner's release from all his sins, everlastingly:—for he argues that the flaming fire in which Christ is to be revealed from heaven, is the fire of salvation, and this is the vengeance he is to take on them that know not God, and obey not the gospel of our Lord Jesus Christ; and that this vengeance is every day accomplished, when men become Universalists in their opinion, as we presume he means, with all who hold with him. Is it possible? Does the context to those three verses justify such a belief? We answer—*No*, it does *not*. The reader may wish to know what the context *is;* it is this: (see verse 6 of the same chapter,) "Seeing it is a *righteous* thing with God, to recompense *tribulation* to them that trouble you." Now if this destruction, or recompensing of the wicked at that day, who grievously persecuted the Christians, was after all to be nothing but salvation, how can it be called *tribulation?* Surely, it cannot; seeing salvation is not a process of *suffering*: yet it *must* be so, if Universalists are right about the meaning of that passage of Scripture. A terrible vengeance this! and a most happy recompense of *tribulation* to such as opposed themselves to the Son of God, his cause, and his people, and thus continue to the end of life. Had the blaspheming Jews and Gentiles of that day known this thing, with what surprising fury might they not have rushed upon all saints, even to utter extermination; as so much the more would they have exposed themselves to the vengeance of *salvation*, and the righteous retribution of a sin-avenging God, in this way. This having been true, what a silly mass of human beings were the multitudes of Christians who went to the death for Christ's sake, when if they had but denied him, as did their persecutors, salvation, equally great and powerful, would have been their lot. It is clear, therefore, that the *destruction* named in the text, was not salvation, as Universalits

contend, but the final, total, and eternal damnation of the finally wicked and impenitent in hell, in another world. It is out of our power to draw any other conclusion than this, however dreadful it may appear, if we are to argue from the open and absolute phraseology of those four verses of the 1st chapter of 2d Thessalonians, namely, the 6th, 7th, 8th and 9th.

Wherefore, let no man deceive himself by supposing the punishment spoken of in Matth. xxv. 46, is to have an end, because it is found in many instances in the Scripture, that the same words, in both Hebrew and Greek, have frequently an *accommodated* meaning, intended to express no more than the natural existence of the thing, or subject spoken of, though arising out of those illimitable words. Suppose a man receive a deed for a piece of land, which promises him and his successors the *everlasting* possession—the root of which word *everlasting*, when examined, is found to be *eternal*, and consequently the fee simple is in that man and his successors to eternity, *if the earth* endure so long; and is therefore used in such a case, in its *accommodated* sense only. The everlasting hills, as they are often called in the Bible, are specimens of its use in this sense, and are truly eternal if the world could endure so long. The same may be said of servants, who in certain cases, among the Jews, were to serve their masters *forever*, which was truly eternal, if the servant and master endured so long; and so of all the cases, where the word is used in an *accommodated* sense. But in the case of the goats, in the parable of St. Matthew, and other Scripture, the word is not used in the accommodated sense, but in its direct, and highest meaning: because God's judgments are eternal judgments, Heb. vi. 2; and also because the soul is an eternal, unending, and undying being.

Now we know the time alluded to in the above verse, namely, the 46th verse of the 25th chapter of Matthew, and other Scriptures of the same import, is to be the day of general and final judgment; because the 32d verse of the same chapter says, that at that time "*all nations* shall be gathered before him," and is therefore, to be at the end of the world, or after the resurrection; as that this side of that event, there has as yet, been no such judgment, when *all* nations have been arraigned and divided, each to their several destinies, as described in that account. And as we find in that account, that eternal punishment is set opposite to eternal life, both to commence at *that* time, in that *peculiar* sense; we prove beyond all logical contradiction, that the *penal* punishment of sinners does not take place in this life, any more than the whole duration of eternal life can take place here. Universalists never dream of telling the people that eternal life is to have an end; how, therefore, is it that they teach, that eternal death shall have an end?

as both these ideas are certainly taught in the Bible, as in the texts above argued, and in many other places. But as it is said, "these shall go away into everlasting (or eternal) punishment," it is proper to enquire of what this punishment is to consist, or what the instrument is? The answer to this is at hand, in a multitude of places, though in this place we will notice but *one*, which may settle the point as easily as an hundred; see the 41st verse of the same 25th chapter of St. Matthew: "Then shall he say unto them on the left hand, depart from me ye cursed, into everlasting (or eternal) *fire* prepared for the devil and his angels." Surely this language is rather too strong, if it is as Universalists tell us, namely, that this *eternal fire* was nothing more nor less than the destruction of the Jews by the Romans. But a common man, under the dictates of his reason, in reading it over, would *never* come to such a conclusion; and no man ever would, had it not have been that the wise ones of the Universalist order, have found out that God talks to the human race a great deal larger and more terrible than he really means.

But according to Mr. Ballou's opinion of the fire here said to be everlasting, which is prepared for the devil and his angels, it is nothing less nor more than *salvation*, as *he* says, he knows of no other eternal or everlasting fire but that of God's *love*, as we have before shown. According to this view, the text above should be read thus: depart ye *cursed* into everlasting *salvation*, prepared for the devil and his angels; for I was hungry and ye gave me no meat, naked and ye clothed me not, sick and in prison and ye came not unto me, enter therefore, into the joy of your Lord. To show again that this *is the* belief of Universalists, namely, that there is no other unquenchable fire in existence but God's love only, we quote Mr. Ballou's *Treatise on Atonement*, page 164, as follows: "*What but the nature of God can be justly called unquenchable fire?* If any other principle in the universe can justly bear that appellation, it must be equal, if not superior, to God himself. An apostle says, *our God is a consuming fire*, and I must consider it erroneous to believe that this fire is quenchable, or that there is *more unquenchable* fires than *one*." Hence when it is said—as in Matthew's description of the great and last day, the end of the world, when God shall bring into judgment every man's works—"Depart ye cursed into everlasting fire, prepared for the devil and his angels," we are to understand that the wicked are to go away into God, or into eternal life and salvation, the devil and all his followers together. This same fire, is in other parts of the New Testament, called *hell fire*, and is shown to be a state of punishment; yet, if Mr. Ballou is right, we are to

believe that this *hell fire* is the same that Christ should baptise his disciples with, according to the statement of John the Baptist, and was the *Holy Ghost.* See *Treatise on Atonement*, page 162.

But if the *fire* into which the wicked, who are described by the figure of the goats, are to depart, and is called everlasting, is after all nothing but the fire of *salvation*, we learn another singular consequence; which is this, that even the *devil*, which is nothing but the *carnal mind*, is also to be saved, as well as others; for we must not omit to observe, that this *fire of salvation* was prepared as much for the *devil*, (carnal mind) as for the wicked, and much more so, for it is said in the text that it was prepared for the *devil* and his *angels, primarily*. Accordingly, the *carnal* mind, which is enmity against God, and can *never* be made subject to the law of God, as stated by St. Paul, is, nevertheless, to be saved in this salvation fire, according to the premises laid down by the best writers of the Universalist order. But in order to avoid the above foolish conclusions, Universalists will say, that the fire—which in the text is said was prepared for the devil and his angels—was nothing but the destruction of Jerusalem by the Romans. This is refuted, however, when it is recollected that the text says at that time *all nations shall be gathered*, (Matth. xxv. 32,) which all men know, was not the case at the siege of Jerusalem.

But say they, this eternal fire punishment is an *unmerciful* punishment, and therefore is not true. That it is an unmerciful punishment, we most readily admit, as it is to be entirely *penal*, and in no wise mixed with *discipline* or mercy. Were there *mercy*, or discipline, mixed with that state of punishment, then were there *hope* in the case, and this *hope* would disarm that punishment of its *worst* feature, and cause it so much the less to be feared. All providential sufferings, trials, afflictions, and sorrows of *this* life, whether endured by the good or the bad, are undoubtedly *disciplinary*, and mixed with mercy, and designed as parental corrections; but that which is to take place at the end of the world, according to the Bible, is to be *without* mixture, without hope, without *mercy*, and of necessity, without end, not intended as disciplinary at all, but wholly *penal, fatal* and *final*. That such is to be the fact, see Revelations xiv. 9, 10, as follows: "And the third angel followed them, saying with a loud voice, *If any man* worship the beast and his image, and receive his mark in his forehead, or in his hand, the same *shall* drink of the wine of the wrath of God, which is poured out *without* mixture (of discipline) into the cup of his indignation, *and he* shall be tormented with *fire* and brimstone (not sal-

vation) in the presence of the holy angels, and in the presence of the lamb; and the smoke of their torment (not salvation) ascendeth up for *ever* and *ever*." The same writer, the Revelator, in another place, teaches the same thing, (see chapter 21, verse 8,) "But the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their part in the *lake* which burneth with *fire* and *brimstone*, which is the *second death*." Was that lake of fire and brimstone the destruction of the Jews by the Romans? and was that occurrence the *second* death, of which St. John here speaks? If so, the language is too strong for the event. If it be enquired, what *good*, or what *benefit*, can arise out of this unmerciful and eternal punishment of the finally impenitent? we answer none at all, as to the *sufferer*, as that is not the design: but in relation to the *government* of God, immense and infinite good is effected; as by it the *veracity* of God, and his opposedness to *sin* and *moral* dereliction, is made manifest in the sight of all worlds, and of all intelligences. Were it not so, he would appear as being indifferent to the actions of his creatures, which would be an end of his government. Which, we ask, is of the most importance, the wicked soul of a man, who has during a day of grace (his life time) outraged all laws, human and divine, and passed into eternity covered with moral defilement; or the *truth* and *veracity* of *God*? Most certainly the latter; for if God is not found *true* to his *word*, and opposed to sin in the *utmost* extent, without the *least* allowance or palliation, there is an end to all being, and in a moment the whole universe would cease to exist; as a God of falsehood, who connives at sin, calling it best upon the whole, could not uphold either himself or his works, and would at once become an object of abhorence to every intellectual creature. If there is not sufficient penal exaction attached to a breach of moral law, then is moral law of no force, any more than if it did not exist; and God is found indifferent as to the actions of his creatures, which is impossible even to conceive of without a shudder. Is mercy an ingredient in penal law, as known and administered even among men? It is not; and shall we calculate that there is less energy in the law or government of God than in the government of men? Has it ever yet appeared that the infliction of capital *penal* laws of either God or men, aim at the reformation of delinquents? There can be no such thing, as the very nature of prohibitory law forbids it: if mercy is extended to delinquents at all, it is not extended in virtue of such law, and must reach the sinner on the behalf of *atonement*, if it reaches him at all; as law *must* and *will* have its honor, either in atonement or in penal execution.

But still the objector cannot see the reasonableness nor the propriety, of endless punishment being threatened, or executed; when that same objector can but see, that anything short of *such* threatenings, and of *such* execution, would be without adequate energy, and would *unnerve* the arm that holds the reign of universal government, on account of a mixture of merciful inefficiency; and would lessen the reason why men and angels should not sin. Is it unreasonable that God should ordain, that heaven and hell should be the moral antipode of each other?—and indeed, is not this their *natural* positions? If heaven is a place of exquisite happiness, why not, therefore, hell a place of exquisite misery? Should not God hold the great balance of the universe, in his adjudication of law in holy equipoise? It is of no force that the objector still continues to reiterate that he cannot *see* the propriety of endless punishment, and *will* not, therefore, believe it. Can he *see* (allow us to enquire,) the *propriety* of endless happiness, any better than he can the other side of the question? No, not a whit—suffer us to answer—only, as happiness is more agreeable to the imagination, he therefore receives it, without staying to consider its abstract propriety. Is there any thing in man which gives him a *claim* to eternal happiness? No,—is the universal answer. How then can its *propriety* and agreement with justice appear, so as to be comprehended by man? Please to observe, that we do not object to eternal happiness as being inconsistent, because we have no equitable *claim* for such a condition; yet such is the limited condition of our perceptions, that the *utmost* fitness and propriety of eternal salvation, cannot be reached by us; as it requires even the mind of God fully to know and understand the things of God, and the *reason* of the vast amount of eternal happiness. We might, therefore, as well deny the fact of everlasting life, because we cannot understand the utmost propriety thereof, as to deny the fact of eternal misery merely because *we* cannot *see* its agreement with the awful judgment of God in its fullest extent.

We have said above that there is nothing in man which gives him a *claim* on God to eternal happiness, and that all agree to this; yet we ought to exempt Universalists, for they believe happiness after death, to be an *unalienable* inheritance, founded on the *goodness* of God as our Creator, and not any thing which Christ has done, as meritorious *for* us; consequently, we have a natural *right* to a place in heaven, which no moral aberration of *ours* can in the least effect. With this view, it is impossible for this people to believe in punishment at all, except it be disciplinary punishment, designed to amend the *character*, and finally *will* have this effect, as they suppose, in *this* world or no where.

It is therefore our belief, that Universalists do not believe the doctrine of universal and unconditional salvation, merely because they cannot see the impropriety of eternal punishment, but because it is more *agreeable* to the lazy, stupid feelings of poor miserable fallen human nature, which hates the labor of improvement, and of working out (one's) salvation with fear and trembling." On this great and dreadful subject, the punishment of the wicked after death, see Hebrews x. 28, 29, from whence it appears impossible that any other conclusion can be made out, than that such a doctrine is true, however much it may be opposed by such as are interested to do so. The passage is as follows:—"He that despised Moses' law *died* without *mercy* under two or three witnesses: of how much *sorer* punishment, suppose ye, shall *he* be thought worthy (of) who hath trodden under foot the Son of God, and hath counted the *blood* of the *covenant*, wherewith he was *sanctified* (or redeemed) an unholy thing, and done despite unto the spirit of grace." *Death*, it appears, was the sorest punishment that could be inflicted for any breach of the law of Moses this side eternity.

Now if all sin is punished here in this life, how is it that St. Paul has supposed it possible that a *sorer* punishment should be thought proper to be inflicted upon such, than death? although the sin committed is a thousand times more horrible than to despise and break the law of Moses, before the time of Christ, unless we believe he means punishment after death, even the damnation of the soul?

If it were within the jurisdiction of Christianity, to punish with death, blasphemy, or any other sin, such as to count the blood of Jesus Christ an unholy thing, how would a man go to work to make out a sorer punishment than death after all; so that he who should be guilty of treading under foot the blood of the Atonement, by saying, as some have said, that the blood of Christ is no better than the blood of a dog toward salvation, would go free of a *part* of due punishment; because temporal death, in such a case, could not reach the extent and turpitude of the crime, as it could in the case of the outraged law of Moses, so far as it related to that law in the light of a human tribunal. So that we are here *compelled* to go into eternity with the culprit, for that *sorer* punishment, which St. Paul thought was due for that sin which could not be committed under the law of Moses, for Christ had not then shed his blood for man.

But it may be objected to the above conclusion, that there is no need of going into eternity for that *sorer* punishment, in such a case of sin; as that a suffering conscience, for a while in this life, would be far worse even than death. But whether

this is true, we have only to ask such a sinner which he had rather do, live *here* awhile, in the agonies of a guilty conscience, as ordinarily experienced, or die on the gallows for the crime, although such an one might go from that gallows to the realms of glory in an instant; what is it supposed his answer would be? We venture to say, there is not a Universalist under heaven but would choose to live in such a case, however much his *conscince* might trouble him. This would prove that they would fear that sorer punishment of which St. Paul has spoken, notwithstanding their *bravo* doctrine of no hell, no devil, and no future day or time of judgment. But as to this guilty conscience suffering, of which Universalists talk so much, it is all a matter of nonentity, so far as its proving a check to the commission of sin, or even of its existence at all. For it is well known to every individual of the human race, who have reflected on the subject, that the distant fear of feeling bad in one's mind merely, with no other evil appended thereto, as a consequence, is of no force to prevent the commission of sin: and as it is well known, and also supported by Scripture, that the *heart* of man is prone to evil, and that continually, it follows of necessity, that so feeble a barrier as the expectation of feeling bad in one's own mind merely, about a thing one wishes to do, however criminal it may be, is not sufficient to prevent sin in one single instance, over the whole earth.

If the awful sanctions of the Bible, which threaten the finally impenitent sinner with the damnatian of hell, is found insufficient in a multitude of cases, to restrain men from great acts of outrage and crime, how much *less*, therefore must the other idea effect, in its influence? We do not hesitate to say, that it can and does effect just nothing at all. How can a man fear himself, in relation to a thing he wishes to do? as the heart is always ready to excuse the turpitude of its thoughts and deeds; and as it knows or believes, on the Universalist plan, that if it commit such and such a deed, all the effect it can produce, will be that of the bare idea that I shall have done relatively wrong, only. But if there can be no other possible consequence than to feel bad about it, a short time in this life, this very idea will entirely destroy the dread of feeling bad at all, and would at once induce the universal commission of crime, or lesser sins, without the least restraint or check of conscience. The very principle called conscience, on this procedure, would cease to exist in the human soul; for as the conscience is the produce of *education*, take away the *kind* of education which produces conscience: no matter whether it is a good or bad, a weak or strong conscience, it will cease altogether. If a man feels inclined to defraud his fellow, his reflections—if the Universalist sentiment is true—*may be as* follows: Now, in my heart, I do desire the possession *of my neighbor's* farm; and as I am in possession of a certain

train of operations, I will put that train of things into execution, which shall result in the possession of my neighbor's farm, without its costing me any thing worth naming. But let me reflect a little: sha'n't I be damned for it in another world, except I repent, and am pardoned, and make the man restitution, if it is in my power? O no: that is impossible! as there is no hell.—Well, but sha'n't I feel *bad* about it in my own mind, in this life? I can't see why I should—as there is no possible evil consequence to *me*, attending it,—and as it will be just what I very much wish,—it will, of necessity, make me feel very well, instead of *bad*, so far as I am able to judge of the matter. But if I believed the doctrines of the orthodox, which is, that for every idle word, thought, or unjust deed, which a man may do in this life, he must give account to God at the awful day of judgment; unless he has repented—been forgiven, and has made all the restitution there may be in his power: I could not do this thing. But if I am only threatened with the pain of what is called a guilty conscience, in this life, I will certainly do it; as I know by experience, and believe that millions of others know the same thing, that is quite tolerable to be borne, and very easily got along with, and in no wise frightful to the imagination; so that quite a feeble person, in body or mind, might stand it without visible injury.

Suppose a man of great possession, of lands, of houses, and of goods in abundance, with the influence and pleasure such a condition generally affords: but suppose circumstances turn up, which shall put all this in jeopardy; nay, shall absolutely cause an exchange of owners, except a *false* oath be taken; will Universalist *principles* save a man from this crime, under such circumstances? We fear they will not. A man thus situated; if a *thorough* Universalist would say within himself, it is a glorious possession,—and will a *word* save it to myself, and to my posterity:—it *will*, and therefore *shall*, though that word is false; as all the injury I can sustain by it, if it is not found out, will be trouble of conscience; but as I know God is not sinned against by it, and that he will not trouble me about it after death, that I shall not be troubled by it in this life, as I can keep my own secret; I see no barrier to my swearing false; neither do I see any particular reason why I shall suffer in my conscience, or even feel bad at all, as the very false oath itself, is exactly what God wants I should do; as I am taught by Universalists that he has a *use* for every volition of man, whether good or bad. Thus we see the *principle* would bear out a man in this procedure.

But if it is objected to the above, that Universalists are as tenacious of the truth, under *all* circumstances, as Christians of other sects,—we reply, that we do not dispute it. But the reason

*why*, is: they dare not rely on their principles, to the fullest extent, in a desperate case—as above described.

St. Paul said, (Acts, xxiv. 16,) "Herein do I exercise myself, to have always a conscience void of offence toward *God* and toward *men*." But Universalists tell us, we have nothing to do with God in the matter; and that all our concern is to behave well toward our fellow men. To behave well toward men, or in other words to have a good conscience toward men, is but one half of Christianity; which, however, can do the soul no good, in relation to God, except the other half is there also, and that is to have a good conscience toward God; the two must go together, or religion has no being. It is held by Universalists, who are thorough in the understanding of their doctrines, that there is no *absolute moral* evil in existence; and that all that class of human actions denominated *sin* are but *relatively* so, and exist only in relation to society, but not directly against God, and that even this *relative* sin is according to the wish and decree of God, and is used by him in such a way as upon the whole, is to be of exceeding great utility in the world. Now on this view, how can a man feel bad in his mind when he sins? How can a man suffer in his conscience? The thing is impossible:—because there is no conscience to suffer—this mode of education does not bring it forth, as it is not needed. But a contrary education has a contrary effect, and produces the fear and love of God together—which is true Christianity, and not a half breed. If a man thinks that his wicked actions are of use upon the whole, and are so esteemed by the Creator himself, how can he feel a guilty conscience, let him do what he will? It is impossible to have any conceptions of a *guilty conscience*, or of its origin, *only* on the ground of *penal* law; and that penal law, the law of God,—to be applied *judicially* by him.

If there is no moral evil in existence, and that which is called *relative* evil, or sin, exists only in the relation of man to man, then of necessity *conscience* can exist only in a relative way; and the hell into which the wicked are to be cast, according to Universalists, can only be a *relative* hell: and how St. Paul managed to have a conscience *toward God*, in all he did, is more than we can tell, if sin is but relative. How can a conscience suffer without fear? and how can it fear, if there is nothing to fear except itself? as is the fact, *if* Universalists are right: God having nothing to do in the matter; as his goodness is on so great and noble a scale, as not to trouble himself much, on his own account, about the actions of men, or in any way to charge them with *real* moral evil, or sin.

No wonder it is called a *comfortable* doctrine, and is received with avidity by thousands, who are reckless, abandoned, and care nothing for time or eternity, resting upon this great salvo of *universal, unconditional* salvation, as they call it, after death.

Were such a doctrine to become universal, it were impossible to bring home to the mind, with any degree of force or influence, the *propriety* and utility of *law*, either human or divine. There would be produced, a universal recklessness of behaviour, on the ground that all *evil* behaviour which might accrue, belonged to the great plan of God's universe, and by him could be turned to some good account; and even if it could not, would ultimately injure no man, especially in eternity. What *ground*, therefore, is there, why a man should fear to sin? Absolutely none at all, that we can see. Can the conscience fear itself, especially when it knows that if it does suffer for any crime, that that very suffering is its hope, its salvation and purifier? That such is the case, according to Universalists, is most true, and entirely nullifies the whole idea of suffering at all, in any way, either disciplinary or penally, by judicial sanction and appointment; and destroys the whole government of God, except as the mere governor of the powers of unintellectual nature. But says the Universalist, we *do* fear to sin, because of the expected sufferings of a guilty conscience. This we deny, and aver that no man can suffer by anticipation, for a sin not yet committed; as it is impossible to know any thing of the feeling which he *may* have if he does it; and therefore, on *that* account, cannot be deterred from its commission; there must be something *more* powerful presented to the imagination, or it will not hesitate; such is the *natural* bias of the human heart to sin, now that we are fallen from our original purity in Adam, as God produced him. But as we have before said, it is impossible to produce a conscience toward God, if there is no *other* penal law than the anticipated suffering *relative* to conscience, and even that having nothing to do with God, as they hold no sin can be committed against that being, in a direct sense. But David did not think so; see the 51st Psalm, 4: "Against thee, thee *only*, have I sinned, and done this evil in thy sight." Joseph, the Saviour of Egypt did not think so; see Gen. xxxix. 9; "How can I do this great wickedness, and *sin against* God." Do not these passages prove that sin in its highest sense is against God, as well also, as in its lowest sense, against our fellow. Were this not so, St. Paul should have said, "Herein do I exercise myself, to have always a *conscience* void of offence toward *men*," leaving God out of the question; as he could not view even the worst acts of men as absolute moral evil or sin, according to Mr. Ballou, toward God. This twofold conscience, therefore, points to God as its author, and feels itself amenable to him, even in the midst of principles which go, in their influence and nature, to destroy its being.

We deem it impossible to sin at all, except the conscience have knowledge of the penalty, either by impression or by letter, as it is by the law of God that we have a knowledge of sin; and when

is a law without an adequate penalty, whether human or divine? O, but says the Universalist, we hold to the *law* of *love*, that is the all atoning and the all redeeming principle. Very well, we admit that love of the right kind, such as purifies the heart and works by love, and is implanted from above by the power of the Holy Ghost, in the moment of the new birth, and the sanctification of man's nature by the grace of God, has no penalty in it; for it is this very thing which turns aside the force of the penal law of God, which says, "If any man love not the Lord Jesus Christ, let him be anathema maranatha;" or as it is when translated, let him be *accursed*. But what was the curse to consist in, or how is it to affect such as do not love the Lord Jesus Christ, at the last day? This is answered by our Lord himself—Matth. xxv. 41—who has said, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." On which account, we perceive that the fire which was prepared, not for the Jews as a nation, but for the devil and his angels, and all who love not the Lord Jesus Christ, is something very different from what Universalists teach us; and is that penalty which is the *sanction* of the divine law of God, to be poured out on every one without mixture, after death, unless previously pardoned and sanctified by the eternal spirit on account of Jesus Christ.

It is also sometimes said by this sect, that this everlasting fire, which was prepared for the devil and his angels, is the fire of the Holy Ghost; or in other words the fire of salvation, which is to make sinners good men, as before shown, burning up their sins; or, in other words, it is the fire of God's love to all men, which is never to be quenched, of which we shall again speak toward the close of the work.

To teach that the mere *feelings* of a guilty conscience, as *here* experienced, in this life, is the *only* suffering a sinner has to dread, makes a man's own mind his judge; a selfish and interested judge, one, who of *necessity*, *cannot* be severe in its own condemnation, as the heart is always ready to excuse its own acts; and in this way runs the *sanctions* of christianity entirely out; so that the concerns of the souls of the human race are in the scale of being, of infinitely less importance, than the things and circumstances connected with the body and common law affairs of our race. This way of managing the conscience, is very similar, though not quite as severe, as the auricular confessions of the Romanists; who, it is presumable, cannot confess *all* their sins to the priest, on account of forgetfulness, and from the person confessing, judging more favorably of his own acts than God would, or even a human judge, if he knew all; so that a danger, nay, a certainty follows, that one sin in a thousand is not confessed to the priest, after all. So also, a Universalist would not suffer in his conscience, except for very great sins. Conscience exists in the human mind, in exact proportion to the

*kind* of *education* which calls it forth to action from its latent or incipient condition; and is in this respect, like other faculties of the soul, which are not discovered till certain circumstances occur, which bring them into action and to view. If there is law of human authority, for the regulation of the rights of society, and one branch of that law is the prohibition of murder, and enforced by affixing thereto *death*, as a penalty, he who violates it at once becomes distressed on account of his personal safety, and flies the pursuer. But should the fugitive by any means become informed, as he is flying here and there, that in the place where he had committed the murder, the penalty, by a wise, good and benificent legislature, had been abrogated, and no other substituted in its place—his *fears* and his *conscience*, which should be wholly *relative*, according to the Universalists, disappear in a moment. Let, therefore, the doctrine of *unconditional* and universal salvation become individually and universally the belief of men, then disannul all penal law in all countries, how will we go to work to sustain the existence of the conscience of any sort, whether toward God or man? It must cease, as the cause which produced it, is at an end; the faculty will sink back into its original, latent, unseen, unknown, and inert condition, as it was before either the law of God or of man was revealed or promulgated, to bring it forth.

But if it be insisted, by any man who thinks he believes the Universalist doctrine respecting this conscience suffering in this life, that he *has* a conscience, and always feels distressed when he does a wicked act—suffer us to say, that *such* feelings are the very *evidence* that the doctrine has not received the entire and unvarying confidence of that man's mind; as it is utterly impossible for any human being, instructed in the Scriptures, *so to feel*, except there is a *fear* of punishment after death; which fear is the true and only origin of such feelings or of such a consciousness. On this subject, it should never be forgotten, that the *law* was not made against the righteous, but against the wicked solely; see 1st Tim. i. 9, 10: "Know this, that the law is not made for a righteous man, but for the lawless and the disobedient, for the *ungodly* and for *sinners*, for unholy and profane," &c. Were it not for the moral law of God, with its penalty, which is *eternal death*, a good man or a good angel could have no such feeling as a *good conscience;* as the *data* from which *good* and *evil*, are distinguished could not exist; and even *good* and *evil*, as distinct conditions or qualifications, could have no being.

Thus we perceive the fair conclusion on the subject of this conscience suffering, as held by Universalists, is just a solemn nothing; and that on *their* plan, there is no foundation for any conscience at all in the human mind; and if they, as a people, or individual, have a conscience, which *feels* when touched by the

it is because they are not radically sound in the heterodox notion of a *conscience purgatory*, and retain still in their minds, in a degree, the force of a contrary education, first of all revealed from heaven, by virtue of the great atonement, and disseminated by the Providence of God through all ranks of men, in every age, but most of all, where the Bible has been known.

A greater fallacy was never invented, than the idea that a suffering conscience, as produced on the Universalist plan, is all the suffering there can be for sin, and *that* in *this life*; seeing the true origin of a conscience *at all*, is the fear of the penal law of God, as shall be executed in another world after death. That such is to be the fact, see Heb. ix. 27: "It is appointed unto men *once* to *die*, but after that the *judgment*." Now what judgment is here spoken of? Surely not the destruction of the city of the Jews, as Universalists believe; for if so, then *all* the Jews, and *all* other men, whether they existed *before* that event, or since, were to die before the ruin of that people, however impossible this may appear, because it is said in the text, that it is appointed unto *men* (which is a term embracing the whole species,) *once* to die, but *after* that the *judgment*. From this it would follow, that if all men were to die before the *judgment*, the destruction of the Jews, that there could have been no Jews for the Romans to have destroyed and captured, nor any Romans to have captured the Jews, as all human beings must have been dead *before* that time, by which we perceive the idea refutes itself. If the text had read thus: it is appointed unto men once to *die*, and after that the *destruction* of *Jerusalem*, then we should have some reason to understand the text, to the exclusion of a day of judgment after death.

St. Paul believed in a day of final judgment, as we learn from his discourse with Felix, the Roman governor, at Cesarea: (see Acts xxiv. 24, 25,) "And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and *judgment* to *come*, Felix trembled." Now why did Felix tremble? Was he afraid he should be killed in the siege of Jerusalem, which took place about ten years after that time? No! this was impossible; as he was a Roman, and a Roman governor, and then in favor with the Emperor, and could not possibly apprehend any evil to himself on that account. Was Felix afraid the reasoning of Paul would so terrify Drusilla, his wife, who was a Jewess, whom he had unlawfully taken from her husband, that she would forsake him from remorse of conscience? No! this could not have been the reason of his trembling; because at that very time, her first and lawful "husband had been dead about three years." *Clarke.* If then the reasoning of St. Paul against licentiousness, of which Felix was exceedingly guilty, and of the judg-

*ment* to *come*, which so affected him, was not the destruction of the Jews, nor the dread of his wife's leaving him, which caused him to tremble,—what then was the real cause? There remains but one other; and that was the dread of appearing before God to give an account of the deeds done in his body, at the judgment of the last day. What other reason could there have been which had so powerful an effect upon a haughty, cruel, proud and libidinous governor, as to cause him to tremble, and that in the presence of a poor prisoner, bound in fetters, at the very bar where Felix presided?—'tis impossible to suppose any other. But on the other idea, that of a *judgment to come*, which should not only affect *him*, but all the human race, he may be supposed to have trembled, especially when the lips and the tongue of such a minister of God as was St. Paul, was inspired from heaven to announce the doom of the wicked before hand, including even Felix, except he repented and was pardoned.

But suppose the apostle had been curious enough to have inquired of Felix the reason why he so shook and trembled, what would have been his reply, think ye? Would he have told Paul that he was afraid of being damned as soon as he should die, on account of his wickedness or intemperance? or would he have said it was his *sympathies* for the Jews, who were soon to be ruined, as Universalists seem to think, and his fear of being killed himself in that war? The former, it is our opinion, would have been his answer, as there was no room for any other kind of fear, in his peculiar case. But if Paul had been a Universalist, he could have told Felix that there was no reason for him to tremble and feel so bad, from a fear of being damned after death, as that there is no hell, except that which his preaching had just then produced in his bosom. What would Felix have thought on an announcement of this kind? We think we can tell you: he would have thought, that as he had hitherto got along very well as it respected his sins, that he could thereafter do equally well, and therefore there is no need that I should fear and tremble as I do. If Paul had said this to the governor, he would have soon quieted his fears, and ceased his excessive trembling, caring nothing about the matter any way. This is the direct effect of the great unconditional salvo of Universalist doctrine; it *prevents* conviction for sin; *laughs* at regeneration by the spirit of truth, and *sneers* at sanctification by the Holy Ghost, and teaches men that *mere* morality is all-sufficient to secure happiness *here;* and as to the *future*, *after* this life they have nothing to do about that at all, as heaven is to be the gift of God to all, both good and bad, alike. But if it is to be a *gift*, we enquire whether God is *obliged* to bestow this gift or not? If it is answered that he is *obliged* to do it, on account of his *goodness*, then it is not a gift, but an act of necessity, which he is not able to resist, and therefore is not *his* act, but the act of another kind of

being, called necessity. But if it is answered that he is not obliged to do this, then it may follow that he *will* not do it, except it is right and consistent; and if *right* and *consistent*, that right and consistency may depend on the worthiness or *adaptation* of that happiness to characters fitted beforehand, in this life, to receive and enjoy it.

But to talk of heaven as the future home of the souls of men, on such ground as that, namely, by *gift*, to all, both the good and the bad alike, nullifies the very idea of *gift;* as it is *impossible* that any other condition awaits them, there being no other condition in eternity; and is not, therefore, the *gift* of God, but inevitable *fate;* to which we are all hastening, as surely as that gravitation tends to the centre. It is admitted, however, that though it is fate—were this the truth of the case—that it is a *good* fate, but *never* can be called *salvation* in any sense whatever. The word *salvation* is without meaning, except it is supposed that a contrary condition *may* or does exist. Now, as there is in eternity, according to Universalists, nothing contrary to a happy and glorified condition, it is seen at once that the word *salvation* is not to be used, when speaking of that happy state, but is to be wholly restricted to this life. In doing this, we go on the same scale that the Universalists do about the word *damnation;* who confine it wholly to this life, as no such condition is or can be in eternity, according to their view. Now as these people hold that there is no *real moral* evil or sin in the world, and that which is commonly called relative moral evil or sin, is according to the wish, desire and plan of God, of which he can make, on the *whole*, a most excellent use, it follows that the word *salvation* has no application, even in this life, more than in the other; so that the fair result of this enquiry is, that Universalists have nothing to do with the *word* salvation, in any sense whatever in their principles, notwithstanding their great boasting on that account. *Salvation* always supposes an opposite condition to itself, which it opposes; and offers to rescue or prevent such as are in danger of falling into that opposite condition; if this is not so, then the *word* nor the *thing* can have no application to the human race. Now, on the Universalist plan, the *word* nor the thing is not called for; as men were never in danger of falling into a condition which never did nor never can exist, namely, that which is contrary to salvation, whatever it may be supposed to be. According to this, it appears that the free use these people make of the *word salvation*, in their books, their preaching, and general conversation on religious subjects, is but *begging* the question, and taking the advantage of a *word* and a doctrine which belongs exclusively to the orthodox sects, by which to rise in an easy way, and to become popular among the careless and the wicked, which is the fact. The whole amount of the *idea is this*, that the human race are produced and impelled on-

ward to certain happiness, without the least possible danger of miscarrying, as their condition is as much fixed as that of the Creator's; on which account the *word* salvation is without meaning, as there is nothing to be saved from; and consequently is inapplicable to the human race; which idea, however, we consider absurd and foolish, as salvation from sin here and its consequences hereafter, is the whole amount of Christianity, as manifested in the earth; the contrary is deism.

The doctrine of a future judgment after death, at the time of the last resurrection, was believed by all the Jews *before* Christ came to amplify and to carry into effect the virtue and truth of the law of Moses, as we learn from the writings of their Rabbins, as late as about 400 years before his advent; see Apocraphy, 2d book of Esdras, xiv. 34, 35, where it is written, "Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and *after death* ye shall find mercy. For *after* death shall the judgment come, when we shall live again; and *then* shall the *names* of the righteous be manifest, and the works of the ungodly shall be declared." This belief of the ancient Jews is everywhere corroborated in the New-Testament as well as in the Old, notwithstanding Mr. Balfour believes they derived it from the Persians, or ancient fire-worshippers, and from the heathen Greeks. It is corroborated by St. John, xi. 24, in the conversation held between the Saviour and Martha, the sister of Lazarus, a Jew, who it appears had died: "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the *last day*." Does not this prove the doctrine of a day of judgment at the *end* of time, as the *last day* must of ne cessity be the end of the world? It is impossible that Martha could have had any allusion to the destruction of Jerusalem by the words, the "last day;" as it is not likely that such a thought had ever passed her mind as that Jerusalem was to be destroyed some forty years from that time; or if she had, surely she did not think that time would be the time of the general resurrection, and that then her brother should arise from the dead; if she did it was a spurious hope, for none of the dead were raised at that time. But of whom did Martha learn this doctrine of a last day resurrection, which is the same as the day of judgment at the last day? She learnt it out of the Jewish Scriptures and commentaries of the rabbins on those Scriptures, (as the New Testament was not then written) which the Saviour did not dispute nor correct, while conversing with her about her brother's death. St. Paul corroborates this belief—Heb. ix. 28—"It is appointed unto men once to die, but after this the judgment." Why was it appointed unto men once to die? Because they have sinned; for the Apostle says in another place—see Romans v. 12—that

"sin entered into the world, and *death* by sin; and so *death* passed upon all men, for that all have sinned." Also, Acts xvii. 30, 31, teaches the same thing: "God . . . now commandeth all men everywhere to repent; *because* he hath appointed *a day* in the which he will *judge* the *world* in righteousness, by that man (Jesus Christ) whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Now what *world* was it which the text last quoted says was to be judged on a certain day, or time, in righteousness, by Jesus Christ? Was it the *world* of the Jews, or the Jewish nation, as believed by Universalists, and as destroyed by the Romans? *No*, this cannot be, unless we can suppose that God raised his Son from the dead, for no other purpose than to give assurance to all men that he would allow the Romans to destroy the Jews; which is too foolish a notion to need refutation.

This doctrine, that of a day of judgment yet to come, is taught in direct terms by our Saviour; see St. John v. 28, 29: "Marvel not at this, (at what? why that to the Son was committed authority to execute judgment,) for the hour is *coming*, (was not then) in which *all* that are in *the graves* shall hear his (Christ's) voice, and shall come forth; they that have done good unto the resurrection of *life*, and they that have done *evil* unto the resurrection of *damnation*." By this we understand the damnation of *hell*, after this life, at the time of the *last* resurrection, when all who are then in their graves shall hear the voice of the Son of God, and shall come forth; the same as the good had done a thousand years before, at the time of the first resurrection. But this meaning is disputed by Universalists, because it is said in the same chapter, at the 25th verse, "Verily verily I say unto you, the hour is coming and *now* is, when the dead shall hear the voice of the Son of God; and they that hear *shall* live." They understand this *last* quotation to be spoken of all mankind, who *shall* hear the voice of the Son of God, and *shall* consequently rise from the dead and live, or shall be all finally saved in heaven. But suppose we delay a moment, ere we set it down as indubitable; because we notice that it is added in that same verse, in *six* emphatic words, "and *they that hear* shall live." This addition, which is not in the 25th verse, implies human *agency* and human *liberty*, with all the *conditions* of the gospel; promising life to those who should *hear*, and to none else; and implying a state of continued moral death to such as would *not* hear, or in other words, such as would *not* receive after they had heard. This is easily shown to be scriptural—see Matth. xiii. 13—"Therefore speak I to them in parables; because, they seeing, see not, and hearing they hear not, neither do they understand." That is, they resisted the light, "least at any time *they should* see with their eyes, and hear with their ears, and *should* understand with the heart, and should be converted, and

I should heal them." But the other two verses first quoted, namely, the 28th and 29th, are remarkable in their difference from the 25th, in two particulars, and these are, first, there is no mention in the latter—the 25th—of any graves at all, from which they were to come forth; and second, in the 28th and 29th there is no optional power implied, as is in the 25th, namely, "they that *hear shall* live:" but it is *imperiously* said in the 28th and 29th, that "all that are in *the* graves *shall* hear his voice, and *shall* come forth; they that have done *good* unto the resurrection of *life*, and they that have done *evil* unto the resurrection of damnation." And more than this, as a *third* particular of difference, the 28th and 29th verses do not say that the hour *now is*, but that the hour is *coming*, placing it wholly in *futurity*, which the 25th verse does not do. Universalists insist that these verses speak wholly on one and the same subject, which they think is moral reformation from sin and death in this life. They think the word *graves*, there used, means to be dead in trespasses and sins in *this* life; and that to come forth from those graves is to become Christians, in *their* sense of the word Christian. But on this view of the subject, there is a wonderful difficulty to be got over, or it will not do. And what is this difficulty? Why it is this, that the *good* are also to be raised up out of the same state of death, carnal mindedness and sin, as well as the bad; and shows that the good are in their graves, and in as much need of *conversion* as the bad; which is a sort of jumbling of matters unknown to straight forward theology.

The prophet Daniel has contemplated the same thing, and foretold the same event, making the same difference between the final end of the good and the bad, which the Saviour has done, in the texts above examined. Daniel, xii. 2, as follows: "And many of them that sleep (are dead) in the dust of the earth, (the graves) shall awake, *some* to everlasting life, and some to shame and everlasting contempt." But this text also, is otherwise interpreted by Universalists; who imagine it was written by Daniel in reference to the deliverance of the Jews from their then state of Babylonian captivity, which was soon to take place; and that the terms, *dust of the earth*, signified their state of servitude and slavery, in which they *slept* as a people, and were nationally dead. But this interpretation cannot be the right one; because of the impossibility of shame and everlasting contempt attaching its opprobrium to *any* part of the Jews so raised up, and delivered from *that dust* of the earth their national grave. It cannot be the right interpretation, from *another* view of the subject; because a part of them so to be raised up, were to be raised up, or were to awake to eternal or everlasting life. Now if this awaking from the dust of the earth, was the national resurrection of the Jews from their captivity, how can *such* a circumstance be called *everlasting* life, even though they had main-

tained it thereafter even till this time, and to the end of the world, their national standing as it was after their recovery from their then state of degradation, as *politics* or nationality has nothing to do with everlasting life? But when we call to mind that the Jewish nation, in less than six hundred years from the time of their Babylonian captivity in Daniel's time were again destroyed and dispersed over the earth by the Romans, the successors of the Greeks, who were the successors of the Chaldeans, or Babylonians, it is still farther removed from the idea of everlasting life, unless we can suppose an everlasting life amounting to no more duration than less than six hundred years. How can it be possible that shame and *everlasting* contempt could follow to one of them as a consequence of their release from a shameful state of slavery, which had endured seventy years, and from their restoration to their country, government, and religion? It is nonsense to suppose such a thing; yet so the Universalists instruct the people, and many there are who hear them.

The *graves* mentioned by St. John, v. 28, from which all that are in them are to arise when they shall hear the voice of the Son of God, are said, as before remarked, by Universalists, to be the carnal state of men in their sins; and their resurrection from those graves at the voice of the Son of God, is their conversion to Christianity: *how*, therefore, we enquire with much wonder, *how* in the name of logic can it be said to be a resurrection of *damnation*, or to ease this a little, a resurrection of *condemnation*, or shame and dishonor? And, respecting the good, we enquire with equal surprise, *what graves* they *are* out of which they were to arise and come forth? Surely not the grave of a carnal mind; as this cannot be supposed to be the condition of the good in no age of the earth; a resurrection of temporal moral character, cannot be supposed as applicable to their condition, as it is to that of the wicked. It is clear, therefore, that the time alluded to by the Saviour, when all that are in their *graves* of the earth, shall hear the voice of the Son of God and come forth, is to be the end of the world; and that the graves there named, are the real literal graves of all the dead, which are finally to give up the prisoners.

But as a further proof of a day of judgment to take place at the end of the world, we give the account, as written by St. Luke, (x. 10, 12, 14,) respecting certain remarks the Saviour made to the seventy disciples, when he sent them out to preach, and to heal the sick, and to say to the people that the kingdom of heaven was come nigh to them. These remarks were as follows: "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against *you: But* I say unty you, that it shall be *more* tolerable in *that day for Sodom* than for that city." And as it respects what is

meant by the words '*that day*'—as in the above text—it is explained in the 14th verse, as follows: "But it shall be *more* tolerable for *Tyre* and *Sidon* at the *judgment*, than for you." Thus we see that in the judgment, the cities of Tyre, Sidon, and Gomorrah, or the inhabitants thereof, are to be dealt with less severe than the inhabitants of such cities as should reject and scorn those disciples he was then sending out. Now as Sodom and Gomorrah at that very time, had been destroyed by fire from above, nearly two thousand years, and then lay beneath the horrid waters of the Dead Sea, which yet remains; by what mode of *reasoning* can it be shown, that such a denouncement can be fulfilled, *if* there is to be no day of judgment at the end of time, or the end of the world.

From this statement, it certainly appears that the people of Sodom, who were destroyed by fire, and according to St. Jude, were in his time suffering the vengeance of *eternal* fire, are yet to appear at the judgment, at which time, according to St. Luke, they are to be dealt with less severely than the people of the cities, who should reject the preaching of the seventy disciples. Now unless this is to be the fact, where is the sense of the Saviour's remark, when putting it in the future, he says, *it shall be* more tolerable for Sodom, in *that* day, than for that city? Can it be shown that Sodom, since the day of its ruin by fire, has been brought into judgment, in any way whatever, and less severely dealt with, than the cities which may have rejected the disciples' preaching? We think it cannot be shown: and if it cannot, then the day of judgment, of which Christ spoke, is yet to take place. It is impossible to be shown that Sodom, at the time Jerusalem was destroyed, was brought to view, in *any* sense: while it is easy to be shown, that Sodom was far *worse* dealt with, when it was overwhelmed and burned by fire, and the very country where it stood, with its sister cities, sunk down into the earth, and was buried beneath the bituminous waters of the lake Asphaltites, and the inhabitants doomed to suffer the vengeance of eternal fire. The temporal doom of the Jews cannot be compared with this; as their country was left, and remnants of the city *yet* remains, and a promise that they shall as a nation, yet return to inhabit that country, as commonly believed. Now if the destruction of Jerusalem, is all the day of judgment there is to be, and in that circumstance, was fulfilled all that is said in the New Testament about such a day, then it is clear that the statement of Jesus Christ, is not likely to be fulfilled; as there never can come a time, when Sodom can be *less* severely dealt with, than such cities as rejected the preaching of his disciples, and there never can come a time, period, or day, when such cities can be *more* severely dealt with than Sodom and Gomorrah were, except the final judgment. There is a final *judgment to come*, when *hades* itself—the place in which de-

parted sinners are in a state of partial punishment in the invisible world—shall be cast into the lake of fire and brimstone, with all it contains, which is the second death. Rev. xx. 14.

Thus we believe we have maintained the Bible doctrine of a day of judgment to come, in which the *whole* human race are interested, different from that of the destruction of Jerusalem; as well also, that there is a dreadful hell of fire and brimstone, situated somewhere in boundless space, into which all the wicked, not only of this globe, but of all others which may have fallen, together with the worlds on which they have lived, shall be cast from time to time, as their respective days of judgment will take place, as before argued.

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### *An Enquiry respecting how Satan and Evil Spirits were Worshipped in Ancient Times; with further Proof of the real Existence of such Beings.*

The influence of Satan previous to the coming of Jesus Christ into the world, was far greater than since that time. We may not doubt this, as it is not conjecture, when we say all the nations of the globe, except the Jews, hundreds of years before the time of St. Paul, did under various forms and modes, worship the devil, and evil spirits, who had become true enough, as is written by St. Paul to the Corinthians, 2d Epistle, iv. 4,—that "The *god* of this world (the devil) hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them;" and had them under his influence. St. Paul understood this subject perfectly, as he had travelled much among heathen nations, and was a man of great erudition, knowing the manners and customs of the nations in Asia, Africa, and Europe, in those early times, who says expressly that the Gentiles worshipped *devils;* see 1st Cor. x. 21, 22: "But I say unto you, that the things which the Gentiles sacrifice, they sacrifice unto *devils*, and not unto God. And I would not that ye should have fellowship with *devils*. Ye cannot drink the cup of the Lord, and the cup of *devils:* ye cannot be partakers of the Lord's table, and of the table of *devils*."

But in relation to the worship of devils, as stated by St. Paul, above quoted, it may be enquired, *how* this was done; and *how* the attention of men became so exclusively appropriated to the *service* and veneration of Satan and evil spirits, in those early

ages of the earth? To this it is replied, that they secured the worship and veneration of men, not by becoming visible, and putting on forms of hideous and repulsive shapes, or of any other, but by securing the *passions* of the soul, its affections, appetites, and animal desires, so as in their gratification to be driven *beyond* the requirements of nature, excelling the bounds which are marked out by the Creator—which bounds were intended to facilitate a state of social happiness, in the use and exercise of virtuous affections, desires, and appetites.

But under the direction and influence of Satan, these became deified among men, and were represented by various *images*, which were fashioned after the supposed forms of beings, which were imagined to be the governors or controllers of that class of appetites and passions which the images resembled, in distinction from all the rest; so that man, soul and body, became struck out into districts, cantons and parishes, and placed under appropriate, or congenial demons, or genii, as their guides, or tutelar spirits. This is the reason why the passions of anger, cruelty, revenge, and the love of power, became the god of war, and of bloodshed. *Mars*, was the name of this god, among some of the ancient nations, whose image was made, so as to present all the lineaments of countenance and attitude best calculated to describe those passions. His frame was of Herculean size—distorted, with muscular angry attitudes—a face of flame—with dishevelled hair—eyes glaring with fury—every lineament and limb on the stretch, as if hurried by internal lightnings; while he held a torch of flames, to set on fire the nations with wrath and war against each other, as he sped his way in a whirlwind around the earth: the image of this passion was the god of war. The appetite of drunkenness and intemperance furnished the image of mirth and hilarity; whose countenance was flushed with wine, as he revelled among the vines and the foliage of the grape; in whose temples every extravagance of which human nature and the bad passions let loose, are capable, were perpetrated: the name of this god was *Bacchus*—the god of drunkenness and glutony. The passion of love, furnished to many nations various images of a beautiful and magnificent female, who was adored as a *goddess*—under whose auspices, and to whose honor, immense temples were erected, in which the contrary of all virtue and chastity, became deeds of piety and acts of devotion, and a branch of the religion of the nations, whose influence in opposing the *true* happiness of mankind, in a social sense, cannot be calculated. The planet Venus, a beautiful star of the heavens, is to this day the representative of this idea,—as well as the planet Mars is that of war. But under the government of God, as published from heaven, to Adam and the patriarchs, and as finally embodied in the Bible, the books of the Old and New Testament,—*that passion*, namely, connubiality, is made to be

productive of a vast amount of social happiness to the human race, in the institution of marriage. Out of this trait of divine wisdom, arises the distinction of families, neighborhoods, communities, nations and governments, with all the improvements in human society, both of arts and science, as well as of morals and religious virtue. But by its prostitution, all these mercies are annihilated, anarchy ensues, the ties of virtuous love and social order, whether of families, neighborhoods, or nations, are dashed into ruin; while headlong furious licentiousness, and lust, as a stream broad and deep, with the wreck of ages, plunges onward from cataract to cataract, till lost in the depths of fathomless ruin.

"The establishment of the worship of devils, (as invisible beings) so general in some form, throughout *a great part* of the heathen world, is at once a painful and a curious subject, and deserves a more careful investigation than it has as yet received. In modern times, devil-worship is seen systematized in Ceylon, Burmah, and in many parts of the East Indies; and an order of devil-priests exists, though contrary to the Budhist religion, against the temples of which it sets up rival altars."— *Watson's Dictionary, page* 305.

The same author, in the same work, and the same page, says that even now, in and about the country of ancient Ninevah and Bagdad, are found a people who worship the devil as a being, who they say has a quarrel against the Supreme Being; whose customs and ceremonies in their worship is very horrid. They justify themselves on the ground that *Satan*, the object of their veneration, is ere long to receive a full pardon for his sins, and then himself and his followers are to be taken to heaven together. This ground of hope they consider much safer than to trust to their own merits, as is the confidence and faith of the other pagan religions of that country. The person of the devil they look upon as sacred, and when they affirm anything solemnly, they do it by his name. These people at Ninevah and Bagdad, who are devil-worshippers, were once, or rather first of all, Christians, then Mahometans, and lastly worshippers of Satan; they are barbarians, uncultivated and miserable heathen. But how came they by the belief of a devil at all? We reply, from the New Testament, which they once had among them; or they received it from the first disciples, in the first ages of Christianity; who everywhere taught the real personal existence of Satan, and of other evil spirits, as opposed to the gospel of Christ, the same as that book now teaches.

The grand policy of Satan and of evil spirits, the direct opposers of all good, and of all happiness which is reasonable, temperate, and virtuous, is *now*, and ever has been, to derange and destroy, by corrupting the minds of free agents; and having got access by way of the fall, to the passions of the human soul, have

entrenched themselves there, by appropriating them, so far as deception, delusion, and falsehood can do, to their own ruinious purposes, out of malice to God; glorying in producing wretchedness and misery among his works in that way, as there is no other in which they are permitted to operate. And as a climax of the appropriation of the passions to the purposes of sin and confusion, *images* of the passions were invented, by which they became visible, and therefore the more seducing, infatuating the minds of both male and female, to that degree that the most extravagant and obscene behaviour, in the temples of their gods, was esteemed as acts of devotion and religious virtues, putting moral darkness for light, and moral bitter for sweet, in the most glaring sense. This is the very reason why idolatry, the most foolish thing ever invented or practised among men, was in the ancient ages, and is even now, in many heathen countries, so intoxicating to the imagination, and so fixes itself in the corrupted and misled minds of image-worshippers. This was the very reason why the Jews, during their early history, were so frequently misled by their pagan neighbors, and induced to forsake the chaste and refined worship of the Creator, as instituted among them by Moses, for that which gave immediate animal happiness. To these passion-gods, images, in process of time, were consecrated, temples of great magnificence were built, orders of priests were created, and sacrifices ordained to be made to them, and celebrated with lascivious rites, addressed to the invisible powers, who were supposed to preside over the passions. And these invisible powers and beings thus propitiated and worshipped, were the very devils to which St. Paul alludes when he says, they sacrificed to devils or evil spirits. We might here relate many strange things respecting the modes of evoking evil spirits as practised by nations who practice necromancy, and of the effects of such evocations; but we desist, as we do not aim in this work at the publication of such abominations, but only to show the Scripture allusion to such practices and such beings.

Now by the coming of Christ into the world, and by his overcoming Satan, in his trial with him in the wilderness, and by the introduction of a system of holiness among men, Satan began to lose his hold of the worship and veneration of men, through the avenues of the passions; on which account, when the seventy disciples had returned, and were relating to the Saviour how that evil spirits were subject to them, through his name, he replied, that he saw Satan, as lightning, fall from heaven—the elevation he had hitherto possessed in the worship and veneration of men, no more to rise to the same universal height, and should continue to fall till the worship of the true God, the Creator, should be established in all the world. But did the Saviour see him fall *visibly*? The text, (see Luke x. 18,) says he did.

"And he said unto them, I beheld Satan as lightning fall from heaven." Now as it is said of Satan that he is the power and the prince of the air, Christ might, in the most visible manner, have seen him fall from the heights of the atmosphere to the earth as a *token* to himself, that ere long he must be cast down to hell in a manner equally apparent and visible to spiritual beings. What *were they* which the seventy disciples said were subject to his name, which they called *the devils*, and which the Saviour in reply said were *spirits*? Were these the mere passions of the soul of man, or the diseases of his body, or both? We think not: as a spirit cannot be called a passion. In Acts v. 3, is a remarkable case, which goes to prove the being of Satan, found in the words of Peter to a member of the church at that time, as follows: "Annanias, why hath *Satan* filled thine heart to lie to the Holy Ghost?" On this text we have the following from the pen of Adam Clarke: "It was a common belief, as well among the heathen as among the Jews and Christians, that when a man did evil, that he was excited thereto by the influence and malice of an evil spirit. The words of St. Peter here prove that such an agency is not a fiction. If there had been no Satan, as some *wish*, and perhaps *feel* it their interest to believe, or if this Satan or devil, had no influence on the souls of men, Peter, under the influence of the Holy Ghost, would not have expressed himself in such a way; for if the thing were not so, it was the most direct way to have led the disciples to a false opinion on this subject, and to confirm them in an old and absurd prejudice."

But so was not the fact, as it was not an old and absurd prejudice, but an old and well established truth; as old as from the fall of Adam; or the mission of the Son of God among men was without object, aim or consequence; as his professed and chief object was to destroy the devil and his works in the earth—see John, iii. 8: "For this purpose the Son of God was manifest, that he might destroy the works of the devil." And Heb. ii. 14: "That through *death* he (Christ) might destroy him that had the power of death, that is the *devil*;" which, however, is entirely false, except there *is* a devil. If there is no personal devil, how is it that St. Paul speaks of him in the singular number, *him* that hath the power of death? This is very strrnge, if the Apostle only meant to say Christ came into the world to destroy the bad passions of men, and in a few, to cure the diseases of the body. But the Apostle is still more singular, when he says this devil or Satan, had the *power of death*, if we are to understand by it nothing but the bad passions of fallen nature, especially if we believe as Universalists do, which is, that all the passions of the soul were produced by the Creator; as this idea would ascertain God as the author of this very devil which he has sent his Son into the world to destroy; so that God is found operating against his own work, namely, human nature, in which is situ-

ated the carnal mind. But this *being* is equally brought to view in the following, as in the above Scripture—see 2d Cor. ii. 11—"Lest Satan should get an advantage over us; for we are not ignorant of his devices."

Are we to believe that St. Paul's remarks, as above noticed, were for the purpose of putting the disciples in all the churches among the Jews and Gentiles, upon their guard against catching some kind of disease of body or mind, then prevalent among the people? *Certainly*, we are thus to understand him, if he had no allusion to any other devil than those diseases, the lusts and passions of human nature—with the wiles and devices of whom the Christians were well acquainted at that time. The carnal mind, its diseases, and the diseases of the body, however, we should think could not be spoken of by so highly an educated man as was St. Paul, under the idea of a *person*, as he has, by saying, we are not ignorant of HIS devices, without violence to the language in which he wrote, as pluralities are not represented in any language by the *singular*.

In the same epistle, 2d Cor. xii. 7, the same Apostle speaks of the same being, and calls him *Satan*; who, it appears, was permitted to afflict St. Paul with some grievous disease, of which he says, "and lest I should be exalted above measure, through the abundance of the revelation, there was given to me a *thorn* in the *flesh*, the *messenger* of *Satan*, to *buffet* me." But some have imagined, that this thorn in Paul's flesh, was the preaching of a certain minister, who opposed him at Corinth, by adulterating the gospel with heresies and untenable dogmas, on which account he is supposed to have been grievously afflicted. But if this were so, he could not have been a thorn in his flesh, but in his mind only; and more than this, he could not have called it *his infirmity*, nor have gloried in it, unless we can suppose he would glory in a wicked opposition to himself and the gospel. It could not have been any false accuser or slanderer, as in such a case he could not have said it was an infirmity of his own flesh and that he gloried in it, as he could not have gloried in being falsely accused. It could not have been a slanderer and a traducer of the gospel, as that would have been a heinous sin, committed against God; on which account the Apostle could never have said that he gloried in it, nor could he have called it his *own* infirmity, or sin.

That this thorn in *his* flesh was a disease in his own body, appears from the statement which he made respecting his prayer to God about it, which was, that "for this *thing* I besought the Lord *thrice* that *it* might *depart* from me." Now could he have called an accuser, a slanderer, or an opposer of the gospel a *thing*, as a thing is not a person? Neither could he have spoken of a *person* of that description, nor of any other description, by the monosyllable *it*, as it is not a person in any case

But if we allow this thorn in his flesh to have been a disease of some kind, then the words *it* and *thing* are properly used in relation to it, and not otherwise. Now if the Divine Being did not see fit to remove this thorn, against which he had prayed of set purpose most earnestly, no less than thrice, with what propriety he could say, "most gladly, therefore, will I glory in mine infirmities" of body, or bodily weakness, as thereby the power of Christ might rest upon him, or be the more manifest. If it be said that this infirmity, this thorn, the *messenger of Satan*, was the depraved nature of St. Paul, in common with all other men, who are not regenerated, then it follows that God would not sanctify him from all sin, which he has promised to do to all who ask him, and makes the Apostle to say, that most gladly he gloried in his depravity and evil dispositions of mind, so that the power of Christ might be manifest in him; which would be a contradiction, as the power of Christ consists in the sanctification of the mind, and not in compelling the soul to remain in its sins and pollutions.

There is therefore but one way to solve the problem, and that is, to allow that there is a *Satan*, the same who misled Eve, accused Job, tempted or tried the Saviour in the wilderness, entered into Judas Iscariot, desired to have Peter that he might sift him as wheat, deceives the whole world, and was permitted to buffet St. Paul, with the infliction of some grievous sore in his body, called a thorn in his flesh, or the messenger of Satan, and would have killed the Apostle, as he would have killed Job, had he not been restrained.

That there is such a being is still further shown, 2d Thess. ii. 2, 4, 9, where St. Paul is showing beforehand the rise and coming of a character which he denominates the *man of sin*, which should exalt himself above all earthly power, and even above God himself, so that he as God would sit in the temple of God, the Christian church, showing himself that he is God on earth. But the peculiar method by which he should rise to such power in and over the church, as to claim the worship, obedience and veneration of its members, should be by *signs* and *lying* wonders, after the working of Satan, with all deceivableness of unrighteousness. But if there is no Satan, or devil, who is the father of lies, whose intellectual powers are greater than those of men, how is it that the Apostle has not stated the case according to truth, which he has not, if Universalists are right? He should have said that this man of sin, whatever it was or is, should rise into power, by and after the working of *human nature*, or the carnal mind, instead of Satan; which *name*, in no language, is put for human nature, and therefore cannot be descriptive of human nature, nor of its passions, however bad they are.

The Apostle states, that the coming of this man of sin, should *be after, or like* the working of Satan: by which we perceive

he cannot mean human nature, as it would be foolishness to say that human nature was like itself, as this method could afford no data of comparison; as we see there is between this man of sin and Satan. The result is, therefore, that there *is* such a *being* as Satan, distinct from human nature and human passion and exists after a different manner or mode.

In the book of Revelations we find this being spoken of in such a manner as is impossible to be interpreted of a disease, either of body or mind—of any human being, or of the bad passions of human beings, which existed in the days of Paul, or in any age or nation of the earth. We will give the quotations, and leave the reader to judge. (See Rev. xx., 1, 2, 3, 7, 8, 10.) "And I saw (prospectively) an angel come *down* from heaven, having the key (knowledge how to bind such a being) of the bottomless pit, (hell) and a great chain (power) in his hand. And he laid hold on the dragon, that *old* serpent, which is the *devil* and *Satan*, and bound him a thousand years, (which time will be the milleneum.) And cast him into the *bottomless* pit, (endless in duration) and shut him up, and set a seal upon him, that he should deceive (deception can be practised only by an intellectual being) the nations no more till the thousand years (the milleneum) should be fulfilled, and after that he must be loosed for a little season, (a few years to try such as shall be born during the time of the milleneum, as there will be no sin in the earth during that period.) And when the thousand years are (shall have) expired, *Satan* shall be loosed out of *his* prison, and shall go out to deceive the nations which are (or shall be) in the *four quarters* of the earth. And the devil that deceived them was (is to be) cast into the lake of fire and brimstone, (hell) where the beast and the false prophet *are*, and shall be tormented day and night, forever and ever."

But if the foregoing is not to be literally fulfilled, how extraordinary is all this. Can it be that the divine inspiration should indite in the heart of his Apostle, a matter so calculated to establish beyond all doubt so dreadful an error?—a fiction so magnificently foolish, as of the existence of a being which does not exist at all. Can it be that God would interest himself to establish this *fiction* in the world, and then, on the ground of this very fiction to get a great name among men, by pretending to overcome this non-existence?—which, however, he has done, if there is no such being as Satan, who is of a nature and mode of being different from that of man. If indeed it were true, that *this Satan*, of which the Revelator has here given such a circumstantial account, was some slanderer, accuser or adversary, or enemy of Christianity, in the time of St. John, to whom he has here alluded, there is then a mighty difficulty to get over, as it is impossible to point out the man, person or character, and to show *when* and *where* he was put, when put into the place

called a bottomless pit, for the long space of a thousand years, and then let out again. Or if it be supposed to mean the united operation of a succession of wicked emperors or powers engaged against Christianity, the same difficulty arises, as in the case of one man, because he that believes it, must show, for his own satisfaction, *how* they were shut up a thousand years, as said by the Revelator, and then let out again: which we think is not possible. Or, if it be imagined that this Satan, old dragon, serpent, or devil, signifies the sinful *nature* of man, taken collectively, as existing in the whole race, and is here personified, and *named Satan*, the difficulty still continues, because he that believes it must show, for his own satisfaction, when human nature was thus the victim of the divine vengeance; and *how* and *when* thus shut up in a pit a thousand years, and then let out again. Or, if the description is considered as wholly figurative, the difficulty still remains, which consists in making out what it signifies; what it was that was to be shut up a thousand years, and then let out again, which took the power and knowledge of a mighty figurative angel from heaven to accomplish. But if the account is received as literal, *then*, with the utmost propriety it can be conceived of, that a spiritual being, such as Satan is described to be in all parts of the Bible where he is spoken of, can be seized upon by such a being as a mighty angel from heaven, and confined wheresoever the Divine Being shall or has appointed, and can allow his release for a time, at the end of the thousand years, as it is written he will do.

Thus we have shown how devils were worshipped in ancient times, and in what manner they acquired the veneration and fear of men, as well also as further proofs of his real being. We now hasten to other matters, of an equally interesting nature.

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*An Enquiry as to the Cause of Sickness, Diseases, and Death; is it of God or Satan? with other Curious Matters.*

In this place, we think it not amiss to venture a few remarks on the real cause of the disease, sickness and death of the human race; a subject, perhaps, not so frequently a matter of reflection as are many others. We are apt to say, when any one is afflicted, diseased, distressed, tormented, or dead, that the Lord has done it, the Lord gave, and the Lord hath taken away. Now, this is right to say and to believe, if we speak of it, and believe, respecting it, according to truth, and a right understanding of the subject. With this view, a right understanding of the matter, we ask the following questions:—Is there sin in existence?

It is answered yes. Was God the cause of it? It is answered *no;* for if he *was*, then sin is not sin, as God can do no sin, nor be its cause, direct nor indirect, immediate or remote. What then *was* the first cause of sin? It is answered, Satan or the devil was its cause, and originated the first sin. This is believed by all christendom, with the exception of a few sects, who have indeed discovered the exact contrary, inasmuch as they say there is no Satan or devil; as is commonly believed; by which they make God the author of sin, if indeed there *is* any sin on that view of the subject, in the world. But as held by others, and as established by the Scriptures, it is plain that the devil was the author of sin. If the devil then, is the originator of sin, then is not the devil the true cause of the diseases and death of the human race? as it was that evil being who misled our first mother to sin, on which account death entered into the world and has passed upon all men, because that all have sinned in our first head, Adam and Eve.

But God is the author of *life*, and not of death, among *intellectual* beings, and everywhere as in our earth, so far as is consistent, counteracts death and diseases, and will finally so counteract, as to destroy both death and its cause, which is the devil, who has the power of death, so far as it relates to the bodies and the souls of the righteous after this life. But as Satan, who induced the sin of Eve and her husband, thereby obtained a right to kill the human race with temporal death, cannot *now*, consistent with the government of God be prevented; but will continue to exert this power and right till the age of the earth, or the probationary state of man shall be completed. It was on account of this right, obtained however wickedly, in seducing the mind of Eve, and by her as a *means*, the mind of Adam, that it was appointed unto man *once* to *die*, there having entered by sin the seeds of death, and final dissolution of the *organized* part of our race, to wit, the *body* of man. It is true, however, that as man's body was formed of the dust of the earth, and was made dependant for its continuance in health and undying condition, upon various means, as food, water, clothing, breath and other circumstances; that if those means should have been withdrawn death would have been the consequence, even if sin had not entered into the world at all. But against this natural tendency to dissolution, God in his providence, fixed appetites, and the love of life; while himself was engaged to prevent all fatal accidents, so that death could not have entered if sin had not been committed; but sin being committed, gave the devil, who has the power of death, the right to kill the human race, as before remarked. We do not forget, however, that the *idea* of death had been suggested by the Divine Being when he gave the law to Adam and Eve respecting the tree of knowledge; which was the very time when death was conditionally ordained or appoint-

ed, and depended for its existence in *fact*, on a breach of God's holy law, which breach God did not sanction; so that *death* is properly and originally of the devil, and not of God, any more than sin was. At the moment of the transgression, our first parents were struck with death, and commenced their descent toward the grave, having forfeited the peculiar providence of God in the use of the fruit of the tree of life, and in preventing the occurrence of fatal accidents, so that in a few years he returned to dust, from whence he came. At the same moment, that of the breach of the law, Adam and Eve became also exposed to eternal death, from which there could have been no escape, except there had been found a *ransom* beforehand, namely, the seed of the woman, which ere long was to be announced to them, as the reason of the continuance of their natural or animal lives, as well also as that of a chance to escape by that same seed, the eternal death of both soul and body in hell, which is called in the Scripture the *second* death. Had it not been for this Redeemer, who was esteemed of God as slain from the very foundation of the world—Rev. xiii. 8—Adam and Eve would have been instantly damned, and sent into hades, till such time as God should have seen fit to cast this earth into the lake of fire and brimstone, its final destiny, where the devil and his angels, are at the end of the world also to arrive, as stated by Matthew, xxv. 41. This would forever have prevented the existence of the human race by Adam and Eve, as surely as the drying up of a fountain destroys the stream which might flow from it: Satan, therefore, was the cause of death, but God the cause of life, both animal and moral, both originally and when both kinds of life were forfeited and lost in the sin of our first parents, they were restored in Christ the Redeemer, so that every way he is the author of life and health, but never of death, moral or temporal.

We do not forget, however, that when Job had suffered the loss of not only his property, but that of all his children by death, that he replied, the Lord gave and the Lord hath taken away, blessed be the name of the Lord; yet this does not establish it as being done by the Almighty; when we know it was done by Satan, who had the divine permission to take the lives of Job's children, who for aught that can be objected, had in some way by acts unknown to their father, forfeited their lives to the just judgment of an avenging providence; on which account, Satan had a right to destroy them if they had rejected all opportunities of amendment and repentance, till forbearance in the Divine Being was no longer consistent. This, no doubt, is an eternal rule of the divine government, that when forbearance and a lenient state of circumstances are without effect to produce piety and moral excellence, that such lenient circumstances *must*, of *necessity*, be abrogated, or the divine government becomes a *coadjutor* to sin. And if abrogated, then severity, without mix-

ture of lenity or mercy, succeeds; as it is impossible to be otherwise, without supposing the Divine Government indifferent to moral evil—which would be blasphemy even to suppose. But does not God know beforehand, the inefficiency, in thousands of instances, of lenient circumstances, to produce moral virtue? Most assuredly;—yet as intellectual beings *are created*, and created free, they *must* be dealt with *as* such, or God himself could not maintain his justice of character, nor his Divine Government,—as any other condition of affairs would destroy the very idea of Divine Government altogether.

But there are many who believe that *death* was originally designed, and intended to take away from the earth its *over increase* of human population—which, of necessity, would take place, on the ground of uninterrupted propagation—and therefore, that death takes place according to the order of nature, the same as the death of the animal and vegetable kingdoms; and was not occasioned by the sin of our first parents, as generally believed. But this opinion is rejected, when we perceive that sickness, misery, pain and sorrow, are the paths which lead to *death*,—all of which, are afflictions of the most acute descriptions, and never therefore, could have been the original order, in the Creation of God; which opinion is justified by the express statement of the Creator, who says, "He doth not *willingly* afflict, nor grieve the children of men." "Out of the mouth of the Most High proceedeth not evil and good." Lam. iii. 33, 38. From which, we conclude, that from his hand as a benevolent and consistent being, there does not proceed both evil and good, but good only; and that wherever evil is found of a physical character, among the human race, it is to be traced to *sin*, as the *cause*, which is often ascertained and felt, as the *natural* consequence of evil courses; while also not unfrequently, evil spirits, even the very devil himself, is permitted to administer in his own way—as in the case of Job, and as he desired to do with Peter, but was not allowed. Death counteracts life, and therefore, cannot have God for its author, as such a proceedure were confusion on the very face of the subject. We know very well however, that if *some way* were not originally *designed* to remove from the earth's surface, the human race, as its numbers should become too great for their convenience, as most certainly would have been the case, that there must have ensued disorder, confusion, and finally *death*, even if sin had never have been committed by one individual of the race. There is no way to avoid this conclusion, as every located tangible being, must have not only *room* to subsist *in*, but the *means* to subsist by. But if the human race had gone on to increase their numbers according to the original blessing, which was not only to subdue but also to replenish the earth with human beings, there would

have transpired but a few ages, when the earth would have been so over peopled that sufficient food and room could not been found to accommodate them. But as a *preventive* to such a state of things—without calling in the aid of the destroyer—the *translation* of the human race to heaven, in such numbers as should opportunely prevent any such catastrophe, would have been resorted to. The entire translation of body and soul, from earth to heaven, from a tangible and gross condition, to one of a sublimated and superior nature, the same as the bodies of Enoch and Elijah, would have taken place, and that in numbers, and at periods, as would have best suited the happines of all. This is as easily conceived of, and as easily believed, as that at the time of the last resurrection, all such persons as shall then be on the earth, and shall be righteous who have not died, shall be changed in the twinkling of an eye, and caught up into the air to be forever with the Lord. 1st Cor. xv. 51, 1st Thess. iv. 17. Now this will be the *translation* of body and soul, to all intents and purposes, the same—specifically the same, as would have been the case of all the inhabitants of the earth, as long as God would have seen fit to have continued the globe in being, had not sin entered our world and prevented this original order and intention of the Divine Being.

But some may enquire,—was God therefore, disappointed because his *intention* in this respect, was thwarted? We answer, by no means; as such a thing is impossible: as we do not believe that the Divine Being has arbitrarily intended or fixed anything as indubitably certain, which is left to the volitions of free agents; on which account, however contrary we may act to divine direction, God is not disappointed; as all that class of occurrences and consequences which arise out of the acts of free agents, are not arbitrarily fixed by the divine decree or power; which were it so, would fix all things in *fate*, and prevent the possibility of moral government at all, and nullify the whole proceedure of the Almighty, in his universe of intellectual beings. The occurrence of death, therefore, is no disappointment to God, though his *good intentions* are thereby thwarted, in relation to *intellectual* free agents. For who can tell the amount of enjoyment the human race have lost by having fallen into sin through Adam, even in this life, besides the pain, ignominy and horrors of dying, and the long lapse of putrifaction, silence and inertness of the body, to take place from the time of our death till our resurrection at the last day, together with the liability of being damned in hell, on account of our *own* offences. All this would have been prevented, if our moral as well as temporal representative had kept *his* first estate. Who had not rather, if it were now possible, be *translated* to a superior state in the supernatural world, in the twinkling of an eye, than to pass through some doleful sickness, or mangling accident, down to the grave, and there

to lie many ages, to be tossed here and there by the diggers of earth, as is often the case, and perhaps be moulded into bricks, and other uses to the living? Who had not rather gain all this time thus lost to the body, and enjoy it in a happy existence, actively employed in the mystic evolutions of the operations of industrious heaven, than to be cast into darkness so great a lapse of ages, as may be the case? All this kind of good, which was intended in our first creation, has been thwarted by the occurrence of *sin*, in the persons of Adam and Eve.

A resurrection from the dead of all the human race, is the very evidence that God is not the author of death; for if he is, he would never thus *counteract* his own works by a resurrection, when, *translation* without the evil, the pain, and dishonor of death, would have, in a most glorious manner, produced the transition from earth to a celestial condition, in correspondence with a perpetuity of being, the inheritance of every *intellectual* creature of the universe, much better than to have passed thither through the gloomy horrors of a corporeal dissolution. There never was a more preposterous idea propagated, than that death is according to the original will of God, and everywhere takes place, according to the first and primeval order of nature, as it respected the race of man. Accordingly, from the good and benevolent nature of the Supreme Being, not an instant of time would be allowed to pass, ere *pain*, *sickness* and *death*, would be abolished from the earth, were it *consistent*, and the original plan go immediately into effect, that of translation from the earth to a spiritual condition. But so long as *depravity* and *sin* remain, so long will death reign; for by *sin* death, temporal, entered into the world, and has passed upon all men, because all men are concluded under sin, on account of the defalcation of the root and fountain of the race, Adam and Eve. *Sin* and *depravity*, the children of Satan, is the reason why Satan has a right to kill the inhabitants of the earth, as these qualifications are the agents and representatives of himself, who have been received and harbored by us; on which account we have struck hands with death, and chosen it for a companion, and entered into fellowship with it, and must therefore abide by it, till such time as God shall destroy in hell this author of death, which is the devil. But his power is restrained in some degree, on account of the atonement, which so far benefits every individual of human kind, as to allow them being, the blessings of animal and intellectual life, with an opportunity of obtaining salvation from sin, and an assurance of heaven; yet death *must* and *will* finally devour its victim, and hold it till the resurrection, which even the Divine Being cannot consistently prevent till that time. Till then, Satan will reign in a degree, and be a minister of distress, in as many cases as are possible; yet alleviating circumstances obtained *on the ground* of the atonement, in the midst of sufferings

are dispensed; while it appears, that the atonement, as great as it is, cannot, till the round of certain periods, completely triumph over this destroyer.

That *Satan* is the *sole* cause of misery to the human race, we further prove from Luke, xiii. 16, as follows: "Ought not this woman, (said the Saviour,) being a daughter of Abraham, whom *Satan hath bound*, lo, these eighteen years, (to) be loosed from this bond?" from which he then set her free, so that she immediately walked erect and strong. On this subject we have the following from the pen of Adam Clarke: "The woman's infirmity, what was its origin? *Sin*. Had this never entered the world, there had been neither *pain*, *distortion* or *death*. Who was the principal in it? Satan; and demons have often acted *in* and *on* the persons of men and women; and it is not impossible that the principle part of unaccountable and inexplicable disorders, *still* come from that source."

In pursuance of this fact, that of Satan's having wickedly obtained a right to afflict the children of men, in certain degrees, and under certain limited conditions; which conditions are known to the invisible powers of both the good and the bad in another world; we have not a doubt but he had requested of our Lord, at a certain time, the privilege of tormenting Peter, the disciple of Christ, out of the ordinary way of human troubles, and in some very awful manner. We found our opinion respecting this, on the extraordinary announcement of the Saviour to that disciple, found Luke, xxii. 31: "And the Lord said *Simon*, *Simon*, behold, Satan hath desired to have you, that he may sift you as wheat." By which we understand, Satan desired to torment Peter, as he did poor Job, with the view of not only causing him to apostatize from Christianity, but to torment him with some dreadful disease in his flesh and mind, or both. Was it Peter's *carnal mind*, which had desired to sift him as wheat? and yet Peter, it seems, knew nothing about it until Christ informed him of it, saying, Simon, Simon, *Satan* hath desired to have you; this must have been the fact, however, *if* Universalists are right on the subject of there being no devil but that of the human spirit.

Does not this notice of Satan by our Lord, prove beyond all contradiction, the real *being* of such a spirit? for in this case there was no sickness, no derangement of body or of mind, no wickedness, reproved in Peter, nor any slanderer or accuser of that disciple mentioned; but simply this, that *Satan* had *desired* to sift him by afflictions, as a farmer sifts his wheat in the wind, with great commotion and violence. Is it possible for *desire* to exist independent of being? We think not; yet here is a case of *desire* independent of any being, except it is allowed that *Satan* was that being, who originated that desire. Who ever *heard of thought* or desire existing in an abstract condition from

that of being? If the thing is impossible, it follows, therefore, that Satan, who desired to have Peter, was possessed of *mind*, and *mind* is being, and *being* is *existence*, which identifies the being called Satan, in that text, as a mental, conscious, thinking creature; and is all the evidence by which the identity of *any* being whatever can be ascertained, who are of an intellectual cast. This being, therefore, was the devil, whose ways and whose thoughts and desires were not hidden from the omniscient eye of God, to whom the thoughts of all the spiritual beings of eternity, are and were always open, as well as in that case; for he needed not that any one should inform him respecting the thoughts of spirits, any more than of the thoughts of man. That Satan sometimes has power, even over the bodies of good men, by the *means* of the wicked, is shown Rev. ii. 10: "Fear none of those things which thou shalt suffer; behold the *devil* shall cast some of you into prison, that ye may be tried." By which it appears there is not a doubt but they were tried by *death*, as martyrs; for when the Revelator wrote the above text, it was a time of great and dreadful persecution to the Christians, in all parts of the Roman empire. By which, and the foregoing, we are satisfied that Satan, with his evil angels, are the cause of all the sorrows and death of the human race, primarily, instead of the Divine Being. All those cases of judicial punishment by death, either according to the ecclesiastical law of the Jews, or by the immediate judgment of God, as in the case of Korah and his company, the false prophets slain by the hand of Elijah the Tishbite, in the temple of Baal, and at the brook Kishon; and those one hundred in number, who were destroyed by fire from heaven, at the intercession of Elisha the prophet, with Annanias and Saphira; the people who were drowned in the flood, and the Sodomites, with many other instances of the like character, mentioned in the Scriptures, are to be ascribed to the agency of evil spirits, in seducing mankind to sin against God, so that his providence is withdrawn, and they given over to this destroyer, the devil, so far at any rate, as relates to the *life* of the *body*, to which our remarks in this chapter are chiefly confined. But to close this subject, we will remark, that though Satan has, by the sin of our first parents, gained the power of death over our race, and would at one fell sweep have swept them in their federal head into hell, yet the atonement purchased back animal life, with all the ameliorating circumstances of human existence, from infancy till death, with all that train of things denominated the providence of God among men; but not to the exclusion of *much* sorrow and of final death, as this was impossible, or it would have been done.

*On the subject of Evil Sprits, with Proofs of their being Supernatural Beings, and of their Acts among Men, still further than heretofore advanced in this Work; of Simon Magus, and the Gnostics, &c.*

"There was an opinion extant among the Jews, and is yet extant, that there was a certain fallen angel, who was called *Malak-hamaveth*, the angel of death, i. e. he who had the power of separating the soul from the body, when God decreed that any one should die. *Sammael* is a common name for the devil among the Jews; and they have a tradition that the angel of death shall be destroyed by the Messiah, and that at a certain time *Sammael* said to the holy blessed God, "Lord of the world show me the *Messiah?*" The Lord answered, come and see him. And when Sammael had seen him he was terrified, and his countenance fell, and he said, most certainly this is the Messiah, who shall cast me and all the nations into *hell*, as it is written, Isaiah, xxv. 8: *The Lord shall swallow up death forever.* This is a remarkable account, and the Apostle shows that it is true, for the Messiah came to destroy him who had the power of death, which is the devil."—*Clarke.* The Apostle Paul speaks of this being, with others of the like character, in Ephesians, vi. 12, as follows: "Put on the whole armour of God, that ye may be able to stand against the *wiles* of the devil. For *we* wrestle not against *flesh* and *blood*, but against principalities, against *powers*, against the rulers of the darkness of this world, against *spiritual* wickedness in high places." That this allusion did not refer to kings, rulers, or powers, and combinations of men formed against the gospel, is evident from the Apostle's remarkable *qualifying* words, which are, "*we wrestle not against flesh and blood*," of which the *human* opponents of the religion of Christ were composed. And who are the rulers of the darkness of this world? The answer is according to the text, that Satan and the subordinate demons, the nobles of his empire. "Commentators in general," says Dr. Clarke, "on these verses, believe that by *principalities* and *powers*, is meant the different *orders* of *evil spirits*, who are employed under the *devil*, their great leader and head, to prevent the spread of the gospel in the world, and to destroy by sin the souls of mankind; and that they have their various stations in the regions of the air, all around the earth." "These are the spirits," says John Wesley, "who continually oppose *faith*, *love*, and *holiness*, and labor to infuse unbelief, pride, idolatry, lusts, malice, covetousness, envy, anger and hatred, into the minds of men."

That there are many evil spirits, fallen angels, or devils, is *shown* from all parts of the New Testament; a few of which *we* proceed to exhibit, more than already done. James, ii. 19:

"Thou believest that there is *one* God, thou doest well, the *devils* believe and tremble." Now if the Jews called the idols of the heathen *devils*, as appears they did—see Deut. xxxii. 17—2d Chron. xi. 15—and Psalms, cvi. 36, 37—yet by St. James, in the above text, we discover that *such* devils as he *there* speaks of, were no idols, or images of any description, but were in reality conscious beings, having a capacity of believing, of understanding, and of fearing; so much so, as that *they knew* there was one God, and trembled on that account. But why were the idols of the heathen called *devils* by the Jews? Because, as before shown, the devil was the author of that kind of worship, whereby he governed and subverted the passions of men the more effectually, and prostituted them to the basest of purposes. Out of this text of St. James, arises one *idea* which overturns *one* branch of Universalism at least, beyond all doubt, which even themselves can't help perceiving, blinded as they are with the sophisms of their belief. This *idea is*, that there is a state of *suffering* among some supernatural beings in another world, or in eternity, and consequently a *hell* beyond the grave; for *sufferings there* can be nothing short of a hell. If this is not so, why has St. James said, that the fact of the being of a God, causes *beings*, which he calls *devils*, to *tremble*, which is the sign of *horror* and *distress;* for he says the *devils believe* there is one God, and tremble on that account. Now *who*, or *what*, are those beings here called devils? They cannot have been the images or idols of the heathen, as they were not able to *believe* or *disbelieve*. They cannot have been the diseases of the bodies or minds of men, as *disease* of any and all descriptions, are incapable of believing or disbelieving any thing. They cannot have been the *carnal mind*, because *this* no more than the others, is capable of believing, or of being conscious of anything abstracted from the spirit or soul of man; as the carnal mind is but a *quality* of the nature of a sinful being, but not a being itself; on which account it could not believe or disbelive anything—fear, hate, or love anything—and are therefore not the beings of which St. James speaks, called devils, as these could *believe, fear* and tremble, because there is a God who was opposed in his very nature to their characters. They cannot have been men, or human beings, as *human beings* are never called *devils*, in the sacred writings; and for another reason, St. James said even to the unbelieving Jews, that they *did well* in believing that there is one God, and therefore, that belief was to them no cause of terror or of trembling, as it was to the devils, or the fallen angels, who have reason to tremble at the idea of a God, whom they have caused to become their enemy, on account of their rebellion against his government. If this is not true, why do they tremble because there is a God, which to every redeemed being is the *very climax of hope*? To this there can be but one answer, and

that is, that they are unhappy, and not in a condition of amity with the Creator; and proves, therefore, not only the existence of evil spirits, but that a state of misery in eternity, as endured by those beings called by St. James "*the devils*," is a truth, which none but infidels and semi-infidels will think of denying. That those beings called devils, who *tremble* at the idea of a God, are in expectation of a heavier doom in some future time, is shown from a question put by themselves to the Saviour, on a certain occasion—see Matth. viii. 28, 29—where we read the account of his visit to the country of the Gadarenes, among whom was found two men possessed with devils; the history of this is as follows: "And when he was come to the other side (of the lake or bay of Genesereth, a wide place in the river Jordan,) into the country of the Gadarenes, there met him two *possessed* with devils, coming out of (or from among) the tombs, exceeding fierce, so that no man might pass that way. And behold they cried out saying, what have we to do with thee Jesus, thou Son of God, *art thou come to torment us before the time?*" Here it appears, that the devils who possessed these men, feared a certain *time*, in which a heavier doom is to be inflicted upon them; on which account they seemed to be greatly alarmed on seeing him whom they knew to be the Son of God, and enquired how it could be that he should come to torment them *before* the *time*. Mark and Luke relate the same thing, though with various circumstances, not spoken of by Matthew, which we will give, as the accounts are very curious. Mark, v. 1, 7: "And they (the Saviour and his disciples,) came over to the other side of the sea, (or lake Genesereth,) into the country of the Gadarenes. And when he was come out of the ship, (or large sail boat with oars,) immediately there met him out of (or from among) the tombs, a man with an *unclean spirit*, who had his dwelling among the tombs; and no man could bind him, no, not with chains, (so as to hold him,) because that he had been often bound, (in his more lucid moments,) with *fetters* and *chains*, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains and tombs, crying and cutting himself with stones. But when he saw Jesus afar off, he ran and *worshipped* him, and cried with a *loud voice*, and said, what have we to do with thee, *Jesus*, thou Son of the most high God? I adjure thee by God, that thou *torment* me not." Here the same idea, that of being tormented at a certain time, is alluded to by the spirit who then spoke by the lips of the man, and was one of the number who possessed him, which was to be inflicted by the Son of God; this is strange enough, if there are no devils.

The same account is given by St. Luke, viii. 26, 33, inclusive, *as follows*: "And they arrived at the country of the Gadarenes, *which is* over against Galilee. And when he went forth to land,

there met him a certain man who had devils (a) long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee *torment* me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains and in fetters; and he brake the bands, and was driven of *the devil* into the wilderness. And Jesus asked him, what is thy name? And he said, Legion, because may devils were entered into him, (or many carnal minds, according to Universalists.) And *they* besought him that he would not command them to go out into the deep." Here also, allusion is made to a *power* the Son of God had, and to a *time* when it was to be exerted in their further damnation in a state of suffering. "And there was there an herd of many swine, feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the *devils out of the man*, (that is, *many* carnal minds went out of him,) and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked." But as St. Matthew relates the account, it is seen that those evil spirits *enquired* of Christ, whether he had come to torment them before the *time*. Now *what time* is this to which the spirits here referred, and seemed so much to dread? St. Peter gives the answer—2d Peter, ii. 4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be *reserved* unto judgment," it follows, therefore, that *the time* of judgment here alluded to by those spirits, who possessed the men among the tombs, and the time here spoken of by St. Peter, is to take place at the end of time. At which time it is declared, that the same earth which perished in the waters of the flood of Noah, are now kept in store, and reserved to be burnt up with all the works of men, at the day of judgment, and perdition of ungodly men; which of necessity must be an entire different affair from that of the destruction of the nation and city of the Jews, unless it can be shown that the Jews, their city, their government, and their religion, all existed before the flood of Noah, and were destroyed in the waters of that flood, yet are reserved to be destroyed again by the Romans, and was so destroyed, according to the Universalists; St. Peter, with all the New Testament writers, to the contrary notwithstanding. To us, therefore, the *time* to which the devils, in the case of the men among the tombs, alluded, when they said to the Saviour, we adjure thee by the ever-living God, not to torment us *before* the time, is the *time* of the last day, the general and particular judgment of every creature of the human race. By this, we also *discover a state of* punishment in another world, which was in

operation even in the Saviour's time, as shown from the terror felt by the devils at the idea of a God, and from their allusion to a *time* when they expect the Son of God will still more severely punish them, and to such spirits is a never ending source of dread and horror, as appears from the above.

But to all the foregoing evidence of the existence of Satan, and of the being of devils, Universalists turn a deaf ear, and endeavor to interpret all that is said on the subject of the demoniacs of St. Luke, and elsewhere in the Bible, of the diseases of the bodies and the minds of men. They say that all the devils which were cast out of the people by Jesus Christ, or by his disciples, were of the same description: carnal mindedness, bodily disease, cripples made whole, infirmities removed, madness and derangements of mind subverted, &c. But if this is so, and the Scriptures on this subject will bear *no* other interpretation, then are we presented in the very outset of Christianity, with a mummery, equal, if not surpassing that of the Indian doctors, or Esquimaux conjurers; who, in order to cure diseases, *feign* to converse with them, as if they were reasonable beings, and to drive them away by threats, or by promises, and by their great power and wisdom; for it seems that the sickness or madness called devils, knowing the power of Christ, said, "if thou cast us out, suffer us to go away into the swine; and he said unto them go." Now, if those evil spirits which had possessed the men of the tombs, were nothing but diseases natural to the human race, whether of body or mind, then we find, that in those days diseases could speak, could pray, could reason, and act in many respects, just like other thinking beings; this, therefore, greatly surpasses the Esquimaux conjurers; as we do not learn from travellers that these northern doctors ever get any replies from diseases, but merely cause them very modestly and silently to make off with themselves, except a groan or so uttered in their name by the operator, as they are departing. If we are to believe with Universalists, that in those two cases there was no spiritual supernatural possession, we are compelled to believe a thing much harder to believe than that of Satanic possession; which is, that the diseases of those men, had become discontented with their habitation of human flesh, and chose, being a little romantic, to take a leap into the lake, in the bodies of some two thousand swine; for we see they besought the Saviour's permission, if cast out, to enter the swine, and to descend into the sea.

However, it is no more than fair, that we should state that some learned men of the Universalist school have contended that those demoniacs of Gadara, were, upon the whole, a couple of outrageous madmen; and instead of anything that had been in those men, and was cast out of them, as the account states, that *they*, of their own accord, took a furious delight in running after *the hogs* on the mountains, and finally drove them into the sea.

Who but such men as would wish to bring the Scriptures into disrepute, and cause them to be loathed by every discerning person, would hit upon such methods of interpretation as above noticed; and would give to diseases the ability of speaking Greek, as that was the language they spoke in, if they spoke at all, rather than allow the existence of supernatural beings called fallen angels, evil spirits, and devils, as the Scriptures call them, and to admit of their influence in any way among men; because such an admission would sap the foundation of the no hell, no devil, and no future judgment, sects of the day. But after all, though we were even to admit, that the men of the tombs were not possessed with devils, as commonly believed, yet we do not perceive how we should go to work to make out that they were either sick in body or deranged in mind, except by Satanic influence; because all disorders, either of body or mind, are debilitating, and soon prostrate the subject, so as to make it impossible to be capable of violent action, except by paroxisms of short duration. But these men had their very dwellings among the tombs, and in the mountains, instead of a sick chamber, or under the care of nurses, and went naked in the open air, by night and by day, in all weathers, and had done so for a *long time;* and yet their strength was not exhausted, their activity not impaired, as they had become the terror of all the country round. Were there no other evidence of their having been possessed with devils, than the bare fact of their dwelling naked in the open tombs night and day, in all weathers, for a long time, and yet continuing strong and powerful, it were enough, and would be so esteemed, even *now*, were such a thing to happen. Chains and fetters of brass and iron, were as nothing in their hands when bound, as they could pluck them asunder at their pleasure. Could this have been done by the sick? was there ever a case of such perternatural strength, proceeding purely from a nervous or mental disease? If it be said that the case was a pure madness, insanity, or distraction of mind; yet distraction of mind however it may string up the nerves for a short time, cannot sustain the energy but a little while, when universal prostration ensues, with death to close the scence. But these men could *run*, *leap*, and shout among the hills, and *cut* themselves, pouring out their blood, without signs of weakness, could snap asunder the strongest fetters, could terrify the whole country with their uproar, and set at defiance the energy, the strength, and the prudence, of the neighborhood of their resort; surely no sickness of any description can do this, in any period of the world.

But still more singular is the fact, than even the perternatural strength of these men of the tombs, that they should *know* far more than all the people of that place, who had the right use of their minds; which appears, from their immediate knowledge of the *person of the* Son of God, while every body else among the

Gadarenes knew nothing of him, as he had never been in that place before, and was therefore a stranger among them. Yet *these men* knew him, even at a great distance, and distinguished him from all other men, who were with and about him, and ran with all their might, or with great swiftness, to meet him, and fell down at his feet, and without any means by which they could have come at a knowledge of his name and character, called him "*Jesus, Son of the most high God;*" acknowledging his true character, of which even his own disciples, at that time, knew scarcely anything. Surely that was a strange sickness, derangement, carnal mind, disorder, or whatever it may be named of this character, by Universalists, or others of the same school, which could so imbue them with superhuman perception respecting the Messiah, the Son of God, which all men in their *right* minds were so slow to acknowledge. Was it the *madness* of these men which knew the Saviour at so great a distance? Was it their *disease* which caused them to cry out in a loud voice, *Jesus, thou Son of God?* Was it their *insanity* and carnal mindedness, which made them fall down at his feet and worship him? Was it their *malady* which enquired of the Saviour if he had come to torment them before their time; and also adjured him by the living God not to do it? Who ever heard of a disease requesting not to be tormented, or not to be sent away out of the country, or into the deep? Who ever heard of a sickness that offered, and actually performed worship? Who ever heard of a disease that could tell its own name, as did theirs when questioned respecting it by the Saviour, and immediately responded that its name was *Legion*, because *we* are many?

But this subject is settled by the Saviour, when he came to cast out the *cause* of their strange behaviour, when he said, "*come out of the man thou unclean spirit,*" commanding one for all. By this we find they were not sick, were not afflicted by any *natural* disorder, of body or of mind, but by *supernatural* beings, such as could think, could fear, could pray, and beg not to be tormented before the time, not to be sent out of the country, but rather into a herd of swine, which were feeding nigh; evincing powers and attributes which belong to no class of disorders, whether of a physical or mental character, incident to mortals. That these men were affected, not by any *natural* disorder of the body or the mind, is evident also, from what the people did and said, who had witnessed the whole transaction, which is as follows: "And they that fed the swine fled, and told it in the city, and in the country; and they went out to see what was done; and they came to Jesus, and see him that was possessed with the *devil*, and had the *legion*, sitting and clothed, and in his right mind." What, therefore, is the public to think *of such* men, as assume to doctrinise on theology, professing to *believe* the Bible, and at the same time teach the people that

there are no devils, no Satan, no evil spirits, or fallen angels? As well, and with equal propriety, might they undertake to cause it to be believed that there were no such people as the Gadarenes, no such men as are said to have been possessed by devils at Gadara, among the tombs; or that such a person as Jesus Christ ever existed, and went over the lake Genesereth with his disciples in a boat, or ship, on that occasion, as to feign to maintain that the Scriptures say nothing about a superhuman Satan, devils, and evil spirits, merely because they never *saw* any such beings.

But Universalists have another comment on this subject, still more ridiculous and anti-scriptural than the idea of those men having been merely madmen. The heathen nations say they, surrounding the Jews in ancient times, had by some means imbibed a multitude of superstitious and religious absurdities; among which, and as chief, and the deepest rooted, was a belief in the existence of evil spirits, to whom as to real beings, they offered religious sacrifices; the dread of whom had gained a fearful ascendancy over their feelings and manners, so far as even to induce the shedding the blood, and the offering in sacrifice, human beings, men, women and children, to these infernal *deities*, as they esteemed them. From those nations, the Jews in very early times, imbibed the belief of the existence of devils, demons, and evil spirits; which belief was in full force in the time of Jesus Christ; so much so, that they imagined many persons among them to be possessed by one or more such evil spirits. On which account, when many of the Jews, who heard the preaching, and saw the miracles of the Saviour, forthwith carried from all quarters, such persons as they supposed to be thus possessed, to be healed. But suppose all this was not true, as imagined by Univesalists, did *the Saviour* sanction that belief, or supposition? *He did sanction it;* and proves, therefore, that the belief was not derived from the old heathen superstitions, but from the Scriptures. But how do we show the Saviour sanctioned that belief? We show it by his treatment of the subject; for when any one who was supposed to be possessed with a devil, was brought to him to be cured, he straightway cast it out; and in no such case can it be shown that he said to the people, this is no Satanic possession, as you imagine it to be, because there *is* no Satan, there are *no* such beings as devils, no evil spirits of any kind, except yourselves, these, therefore, are *not* possessed by any foreign agent. This opinion of yours, about evil beings of a supernatural character, is but a *pagan* delusion; flee from it, renounce it as false and injurious, and believe that such persons are only sick or deranged, or something of that sort, and I will heal them. Did he treat the subject thus? *No*, he did *not;* even Universalists will not pretend it; but did the exact contrary, and seconded the belief, in casting them out, and treating the

matter as a sober and lamentable fact; which, if it were not so, was hypocrisy even in him who knew no sin. But Universalists imagine that the Saviour thought it best *not* to contradict this delusion of the Jews, on account of its strength and inveteracy, and therefore left them in their error, as it had became a national one, and even a branch of their religion, too deep rooted and too strong to be eradicated. But what is the consequence to the Saviour's character, arising out of *such* a view of the subject? Why, that he was a sycophant, and dare not oppose this popular error, concluding it best to connive at it; and more than this, took occasion by it to rise into great repute and fame, treating it as a fact, casting them out, and sending them away, with charges never to return. For this very reason, his fame spread all abroad; while the truth was, if we are to believe Universalists, he only healed their natural maladies, while he allowed them to believe that he actually cast supernatural devils out of them.

This is a most glorious light to exhibit the Son of God in: what more can a man wish, who desires to make out that Jesus Christ was an imposter, than to get this kind of compromising attached to his character? And yet, these are the men who teach in his name, as *they say*—spreading out their hands, and lifting up their unblushing faces toward the heavens, as if they wished men to credit their sincerity, in a belief of Christianity, and its Author. Why not profess Deism at once, and be honest, and not slide into a kind of credit, under the mantle and profession of Christianity, because it is, and is likely to be a popular cause, while the world endures?

In Matth. x. 16, is found a remark of the Saviour to his disciples, which to *us*, is no small proof of the existence of evil spirits, or devils, which is: "Be ye therefore wise as *serpents*, and harmless as doves." Now did he mean, that he wished his disciples to have no more wisdom than a common snake, or an Orang-outang? This cannot have been. What then did he mean, by the word *serpents*? He meant, as we believe, the fallen angels who had become devils, and are said in many parts of the New Testament, to be exceedingly wise and crafty in ways of wickedness, so much, that St. Paul, in one place—namely, Eph. vi. 11—says, "Put on the whole armour of God, that ye may be able to stand against the *wiles* of the devil." But if he meant by the word *serpents*, nothing more than the wicked Jews, what then did he mean by the word *doves*? For if in this case, *one* kind of animal meant the Jews—namely, serpents—why not the other, the Gentiles?—as there were no other people on the earth but Jew and Gentile. But if the word *serpent* is understood as equivalent to that of devil, or evil spirits, and the word *devil* is understood as meaning a *disease* of some kind, then the Saviour meant the disciples should understand him to admonish

them to be as wise as a *sickness*, or bodily *infirmities*,—a *madness*, or peradventure an *allegory*.

We know of no case in the New Testament, where a subject was brought to the Saviour to be healed of bodily infirmities, but are distinctly named, so as to leave no doubt on the reader's mind. If it was a palsy, or blindness, a deafness, a lameness, a fever, or any other natural disorder which was so named; or if it was a *supernatural* affliction, the same is plainly stated, always making the proper distinction between such as were brought to have a devil cast out, or to have a bodily disease removed. To this fact St. Matthew viii. 16, bears testimony: "and he (Christ) cast out the *spirits* with his word, and healed all that were sick;" which marks the distinction, as plainly as if intended by inspiration originally, to aid in the refutation of Universalists.

What sickness is that, which in ancient or in modern times, has been called a *devil*—whether mental, or physical? What lameness, sickness, blindness, deafness, fever, palsy, or madness, is called an *evil spirit*? None, that we have as yet, heard of. But suppose—merely for supposition's sake, that the term devils, did mean disorders in general, to which the body and soul of man is subject; we enquire, therefore, how is it that they are spoken of in the *masculine* gender and singular number, as they always are in the New Testament? A *disease* in no age or country, can be spoken of thus; as it is improper to speak of maladies, as being *male* or *female*, in any language. But we find that Satan, and devils are always spoken of in the singular number and masculine gender; which to prove, we will give one passage out of many, as follows, "And if Satan cast out Satan, *he* is divided against *himself*, how then shall *his* kingdom stand." Matthew, xii. 26.

Satan, or Belzebub, was called the *prince* of the devils by the Jews; who said that Christ cast out devils by this prince. Now if by the term *devils*, diseases were sometimes meant, it follows that some disease, among the catalogue of human maladies, stands as prince over the rest; and was in those times known by the name *Belzebub*, and had a kingdom over which he ruled, and by which the Jews said the Saviour cast out other diseases, or devils. But what disease was it which had such a pre-eminence? Perhaps some no devil-believer can tell us; so that due honors may be paid by the other diseases of mortal flesh, to so great a potentate.

The following is another remarkable proof of the existence of devils: "And there was in the Synagogue (at Capernaum,) a man with an unclean spirit, and he cried out, (the spirit cried out with the man's voice) saying, let us alone, what have *we* to do with thee, thou Jesus of Nazareth: art thou come to destroy us? I know thee who thou art,—the holy one of God." What did this spirit mean by saying, "*I know thee who thou art?*"

Did he not mean that he had known him before he came into the world, at the time when the sinning angels were cast down to hell, or thitherward?—as that same spirit was one of them who kept not his first estate in heaven. It cannot be supposed that the poor wretched man had some time before that, been acquainted with the Saviour, and now claimed that acquaintance. This is impossible, from the condition he was in, on account of the possession the devil had of him; and besides that, it was not the *man's mind* which dictated that asservation, and claimed that knowledge of the being of Christ, because the man could not know that he was the holy one of God. It appears also from another view of the subject, that it was not the man's mind which dictated the words which his mouth was *made* to utter, on that occasion, from the fact of his saying—"what have *we* to do with thee? Art thou come to destroy *us*?" &c. which are both in the *plural* number, and cannot therefore, apply to the man, as he was but one single individual, and occupied only the singular number. "But Jesus rebuked him, (the unclean spirit) saying, hold thy peace and come out of him (the man.) And when the unclean spirit had torn him, (the man) and cried with a loud voice, *he* came out of *him*." We wish here to request the reader, to observe critically *two* words in the last line of the above quotations, namely, *he* and *him*, as here are two distinct beings alluded to by those two words. The evil spirit is distinguished by the word *he*, and the man by the word *him*, who were separated by the authority of Christ. Does not this prove that Satanic possession was a truth, and that Christ and the Jews both bear testimony to the fact? Yet Universalists ridicule and deny this truth, for no other reason, than because they *will;* having entered the list they feel *interested* to defend it, whatever the consequence may be.

But what followed on the healing of this man? Why, they (who beheld it) were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean *spirits*, and they do obey him. And *immediately* his fame spread abroad through all that region round about Galilee." Now here it is plain, that on the very account of the Saviour's power to cast out and separate devils from the persons they had possession of, that his fame was greatly enhanced; but if there was no truth in the thing itself, then was the Saviour any thing except that which he pretended to be.

But he had scarcely gone out of the Synagogue from casting out the devil from that man, when he went into the house of one Simon, whose wife's mother lay sick of a fever—but not of a devil, as the sickness is called a *fever*. "And he (Jesus) came and took her by the hand, and lifted her up, and immediately the *fever* (not the devil) left her." "And at even, when the sun

did set, they brought unto him (in the cool of the evening,) all that were *diseased*, (or were sick) and them that were possessed with devils, and all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out *many devils*." But stranger than all the rest, on the supposition that there is no devil, he suffered not the devils to speak. Now, was it diseases which he suffered not to speak, and was it the diseases which are here said to have known him, and to have been acquainted with his true character? Impossible, impossible, utterly impossible. In St. Mark iii. 11, 12, it is said "And the unclean spirits, when they *saw him*, fell down before him, and cried out saying, thou art the Son of God. And he straightway charged them that they should not make him known. Certainly these were beings of a spiritual character, as it is said of them in this place that they could see, could fall down at the feet of the Saviour, and could cry out, saying, this is the Son of God, &c. If all this was nothing but diseases, the bad passions of the mind, and the like, it is exceedingly strange that they should know the Messiah much more readily than did the people themselves. This was truly very wonderful; was it not?

There is in the 9th chapter of St. Mark, an account which also establishes the doctrine of Satanic possession, as well also as of Satanic existence. It appears from that account that while the Saviour, with three of his disciples, were gone to the mount where he was transfigured, that there came a certain man to the company of the residue of the disciples, with a young lad, his son, which he said had a dumb spirit. This the disciples essayed to cast out, but could not. On which account, there had gathered a multitude about them, &c. At the very time the Saviour returned, while the people were in earnest conversation with the disciples, and inquired of them what it was they were conversing about so earnestly. When one among the multitude, who it appears had good reasons to be more interested than any of the rest, "Answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever *he* taketh him, *he* teareth him; and he foameth at the mouth, and gnasheth with his teeth, and pineth away: and I spoke to thy disciples that they should cast *him* out, and they could not." The Saviour now said, Bring him to me, and they brought the child to Jesus. "Straightway the spirit tore him, and he fell on the ground and wallowed, foaming. And he (the Saviour) asked his (the lad's) father, how long is it ago since this came unto him? And he said of a child; and oftimes *it* hath cast him into the fire, and into the water, to destroy him; but if thou canst do anything, have compassion on us, and help us." Now was the time for the Saviour to have informed this man and the multitude, that the lad was *not* possessed of an evil spirit, if it were *not so, and to have* shown them that his dumbness proceeded

entirely from some organic imperfection in his head, and was by no means a supernatural affection, as they seemed to imagine; but this he did not do. During his conversation, namely, with the child's father, the people came running from all quarters, to see what was doing, and found as they came a lad lying on the ground, in great agony, distorted with the most revolting convulsions, foaming at the mouth, and gnashing his teeth, but in perfect silence, as no sound escaped his lips, because he was dumb. But his father, whose eyes had not wandered from the face of his child, the object of his yearning heart, except in now and then a glance of his eye to the Saviour's countenance, to see if he was about to do anything for his poor son; but so great was the strength of his sympathy, that he could not contain himself any longer, but cried out suddenly with a loud voice, "Lord I believe (thou canst help him) help thou mine unbelief."

Now when Jesus saw that the people came running together, he rebuked the foul spirit, saying unto *him*, thou dumb and and deaf spirit, I charge thee to come out of him, and to enter no more into him. And the *spirit cried*, and rent him sore, and came out of him; and he (the lad) was as one dead, insomuch that many said he is dead; but Jesus took him by the hand, and lifted him up, and he arose." (*See the plate*, which shows the Saviour, the multitude, and the child lying as dead, with the evil spirit in the form of a human being, just passing away with terror, and the father looking on, as the Saviour has hold of the boy's hands.

What a pity a Balfour, a Ballou, or some sharp-sighted Universalist preacher, had not been on the spot, to have told the Son of God just how it was; and that he might *depend upon it* there was no evil *spirit* that troubled the child, as that he could not *see* any; and no doubt it is a *natural* deafness and dumbness, which always accompany each other; and perhaps to cut the string of his tongue, and pour a drop or two of rattlesnake's grease in his ear, might be of essential service to the child, as he had known this kind of treatment to be very successful indeed. Had this been the case, it is quite likely he would have received a rebuke, such as St. Paul bestowed on the ears of one Elymas, a sorcerer, saying, "O thou, full of all subtilty and all mischief, the *child* of the *devil*, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts, xiii. 10.

On this subject, the curing of this lad, we give the remarks of Adam Clarke, who says, "Considerable emphasis should be laid on the words, '*thou didst resist* the command of my disciples, *now I* command thee to come out.' If this had been only a natural disease, for instance the epilepsy, as some have argued,

*could* our Lord have addressed it with any propriety, as he has done here, in saying, 'thou *dumb and deaf spirit* come out of him, and enter no more into him?

Is the doctrine of demoniacal influence false? If so, then Jesus took the most direct method to perpetuate the belief of that falsity, by accommodating himself so completely to the deceived vulgar. But this was *impossible;* therefore the doctrine of demoniacal influence is a true doctrine, otherwise Christ would never have given it the least countenance or support, as he every where has done."

There is one thing remarkable in the above account, which is, that when the Saviour commanded the spirit to come out of the lad, that it *cried out* with a voice of its own, the lad being dumb, and unable to utter a sound, from exhaustion and loss of strength; by which we discover, the spirit itself cried out with its own voice, by the means of the lips of the child; this the text justifies beyond all doubt, by which is identified the presence of one of those fallen angels, now called devils.

We come now to relate a no less remarkable account of the same description, found in Acts xix., and was followed with consequences, the most advantageous to Christianity, but no thanks to the evil spirit therefore. While St. Paul was at Ephesus — a city in Asia Minor, on the eastern side of the Mediterranean — great success attended his preaching there among the pagans, on account of a miracle done by him, in the name of Jesus Christ; so that if even a garment, or a handkerchief, which had been about the person of St. Paul, was carried, and placed upon the body of any one who was sick, or were possessed with evil spirits, they were immediately cured of their diseases, and the evil spirit went out of them On which account, certain vagabond Jews took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one *Sceva*, a Jew, and chief of the priests, which did so, and the *evil* spirit answered and said, Jesus *I* know, and Paul *I* know, but *who are ye?* And he in whom the evil spirit was, *leaped* on them and overcome them, and prevailed against them, so that they fled out of that house, naked and wounded. And this was known to all the Jews, and Greeks, dwelling at Ephesus, and fear fell on them all, and the *name* of the Lord Jesus was magnified. And many that believed, came and confessed, and shewed their deeds; many of them also which used curious arts, brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver,"— amounting to seventeen hundred and sixty-five dollars; the pieces being the Greek *ses-*

*tertius*, worth something over three and a half cents of the American currency.

Now here was a great reformation from Paganism to Christianity, occasioned by a *mad man*, who took it into his head to jump on the backs of a lot of Jews, who happened to come in his way, and drove them forth in true pugilistical style—*if* we are to believe what Universalists tell us about these things. (See *the Plate.*)

A reformation got up on such grounds—if there was nothing supernatural in the performance of this demoniac—we should imagine, would been of short duration, as it would have soon appeared to be no fact, above a common occurrence, or a mere scuffle, and besides this, the spirit of the Lord is also supposed, as taking the advantage of the circumstance, by which Paul and the then ministers of Christianity, were greatly encouraged to go on, and to preach with great boldness, all bottomed on this freak of a mad man, and his caper with the seven sons of Sceva, a Jew. But as this reformation continued and prevailed, and was owned of the Most High, we conclude the spirit, which was in the man, was a *devil*, or he never could have overcome seven to one, and that the circumstance caused great fear and concern on religious subjects, which occasioned multitudes to resort to the Apostle's preaching, to know what they should do to be saved, and were converted to the Christian faith.

Respecting *this* demoniac, we give the remarks of Adam Clarke, as follows: "Certain of the vagabond Jews, who went about practising exorcism, finding that Paul cast out demons through the name of Jesus, thought by using the same name, that they might produce the same effects, and if they could, they knew it would be to them an ample source of revenue—for demoniacs abounded in the land.

Josephus, while speaking of the wisdom of Solomon, says, that he had the skill by which demons were expelled, and that he left behind him the *manner* of using exorcisms, by which they were cast out, and that those arts were known to his countrymen, the Jews, down to his own time, eighty years after the time of Christ," and gives the following relation. "I have seen (says Josephus) a certain man of my own country, a Jew, whose name was Eleazar, releasing people that were demoniacs, in the presence of Vespasian, the emperor, and of his sons, his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts, mentioned by Solomon, to the nostrils of the demoniac, when he drew out the demon through the nose, and when the man fell down, he immediately *adjured* the spirit to return into the person *no more*—making all the while mention of Solomon,

and reciting the incantation which Solomon had composed." —*Josephus' Book of Antiquities of the Jews*, vol. 8, chap. 2, section 5.

Dr. Clarke says—in his Comment on 1st Kings xi.—respecting the reputed wisdom of Solomon, that the writings of the East, among the Persians, Chinese, and Hindoos, which are famous for their wisdom, have derived their celebrity—if we may believe their own best writers—in a great measure from Solomon. Encomiums of his wisdom, are everywhere to be met with in the Asiastic writers, and his name is famous in every part of the East.

Most of the Oriental historians, poets, and philosophers, mention *Solomon ben Daud*, or Solomon the son of David: who say, that during his reign, God, not only subjected to his reign, men, but good and evil spirits. Solomon's *seal*, and Solomon's *ring*, are highly celebrated by them, and to which, they attribute a great variety of magical effects. The best and oldest writers of this description, speak of him in terms of the profoundest respect, as being the wisest man in all branches of human attainments, on the earth.

That the Medes and Persians should have had a knowledge of the true God, is not surprising, when it is recollected that the whole nation of the Jews was carried into that country, and that with them went the Scriptures of the Old Testament, as much of it as was written at that time, which comprehended all the books from Genesis to the book of Ezekiel, inclusive. That the Persians did not teach the Jews a knowledge of the true God, as some have supposed, is shown from the sayings of the kings of Babylon, who in various conversations with Daniel, the Prophet, and in certain decrees of those kings, who say that the God of heaven was *Daniel's* God, who was the God of the Jews, and gave directions by decrees, that all the nations of the Medo-Persian empire, should fear and tremble before the God of Daniel, as that he was able to do his will in the armies of heaven, and among the inhabitants of the earth.

Daniel and his fellows, not only taught the existence and attributes of the true God, there at Babylon, but also the doctrine of the existence of the Son of God, as follows: "I saw in the night, visions, and behold one like the *Son of Man*, came with the *clouds* of heaven, (his holy angels,) and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations should serve him." Daniel vii. 13, 14. Also Daniel iii. 24, 25.—"Then Nebuchadnezzer the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast *three* men bound into the midst of the fire? They answered and said, True, O king. He answered, (in re-

ply) Lo, I see *four* men walking in the midst of the *fire*, and they have no hurt; and the form of the *fourth* is like the *Son of God.*" Again, chap. ix., the angel Gabriel spoke to Daniel, and told him plainly when the *Messiah*, Jesus Christ, should come into the world—see verses 24, 25, 26, 27,—and that it would be seventy weeks till that time, which was four hundred and ninety years.

It cannot therefore, with any show of probability, be supposed that the Jews learned these things of the Persian Magi, as it is clear that *Daniel*, his fellows, and the Jewish Scriptures taught them to the Persians; from whom there is not a doubt but Zoroaster received his opinions, so far as are found to agree with the Scriptures of both the Old and the New Testaments, and as now taught by the orthodox sects. Hence the opinion—which obtained among the Persian Magi—of a Mediatorial God, who was finally to overcome Ahriman, the evil being, or Satan, was derived.

From the same source, the Jews, and *their* Scriptures, the Persians, Zoroaster, and all, learned all the peculiar doctrines as now taught by the orthodox sects, notwithstanding the taunt of the Universalists to the contrary, namely, that the orthodox learned them of the Persians.

The notice these early eastern writers give us of Solomon, the son of David, who built the famous temple at Jerusalem, answers and refutes a certain statement made in a pamphlet by the Atheist Club, a few years since, in the city of New-York; who in the plenitude of vast information, and insolence unbounded, defied the whole Christian world to show that the Jewish people had any existence, on the page of history, farther back from the time of Christ than five hundred years: which, if it were true, would sweep out of existence the history of the creation, the fall of man, the flood, the account of Abraham, the giving the law by Moses, and all the acts of the Israelitish people, down to the time of their release from a state of captivity among the Chaldeans, at Babylon, and prove the entire ruin of the whole Old Testament veracity.

But the statement is false, and was made in ignorance, as well as in malice; for Solomon lived a *thousand* years before the Christian era, which is shown from Josephus, as well as from the Bible chronology; the writings of the Egyptians, as quoted by Josephus, in his refutation of certain slanders these writers propagated about the Jews or Israelites, while in Egypt in servitude; and also by the traditions of the Arabs to this day, claiming to be the descendants of Abraham, by way of his son Ishmael; as also by the above noticed eastern historians, in the

Chinese language, written six or eight hundred years before the Christian era.

But to return to the subject. "Exorcisms, or the adjuration of evil spirits were frequent," says Dr. Clarke, "in the primitive church; the *name* of Jesus was that *alone* which was used. The primitive fathers speak strong and decisive concerning the power of this name, and how demons were expelled by it, not only from individuals, but from the temples of the heathen, which were turned into Christian churches in the Roman empire, the very places where from old, they, the *devils*, had been *worshipped* and *sacrificed* unto.

Ephesus, at the time Christianity was planted there by St. Paul, abounded with characters professing necromancy; even ADRIAN the Emperor of Rome, was exceedingly addicted to the use of necromantic arts, and practised divination and magic, according to *Dio*, a historian of the *first* century, such practises prevailed in all the nations of the earth," as was a result of the devil worship of those ages.

"The books which they burnt at Ephesus, were of that kind which instructed the people in the use of *amulets*, *stones* on which were cut the strange characters, whose influence, they believed, was exerted over the various orders of evil spirits. Among these, the Ephesian characters ranked very high, as being exceedingly powerful in this way, both in expelling devils and evoking their aid when desired. On this subject, SUIDAS, who flourished in the tenth century, says the ancients used certain obscure incantations, and gives the following as a proof: When *Milesius* and *Ephisus* wrestled at the Olympic games, Milesius could not prevail, though vastly stronger than his fellow: but while he continued to struggle with his weaker opponent, it was discovered that the small man had bound on the bottom of his feet the famous Ephesian letters, or characters, which were taken away, when Milesius threw the other thirty times.

HESCHIUS, who flourished in the *third* century, speaks also of the same thing, but is more particular and curious. He says the *Ephesian* letters were formerly *six* in number; but that certain deceivers, who did not understand their use added others; but the true letters were these: ASKION, KATASKION, LIX, TETRAX, DAMNAMENEUS, and AISION. The meaning of which, says Dr. Clarke, in English, is as follows: *Askion*, or *darkness*; *Kataskion*, or *light*; *Lix*, or the *earth*; *Tetrax*, the *year*; *Damnameneus*, the *sun*; and *Aision*, or *truth*; all of which are sacred and important things.

These words, no doubt, served as the key to different spells and incantations, and were used in order to the attainment of a great variety of ends. The *Abraxas* of the Bassillidans, a sect

of Egyptian Gnostics, of the second century, were formed on the basis of the Ephesian letters."—*Clarke.* We here give a fac simile specimen of some of the figures and characters, cut in the amulets and charmed stones of those ages of Gnosticism, which were worn about their persons, ready for use when they wished to operate supernaturally, and were thus used by the Gnostics, a set of spurious Christians, whose extravagant opinions spread over all the east at a very early period, vestiges of which are yet remaining, and are often found beneath the soil, in many parts of Asia and Africa. (*See the Plate.*)

Simon Magus, is, by many writers, considered as the father of all the Gnostic heresies. He had been a wizard by profession; and so persuaded were the people of Samaria that he was some extraordinary person, that they affirmed him to be the great power of God. Acts, viii. 9, 10. But being converted by Philip's preaching, he believed and was baptized; but relapsing soon after into his old ways, we see him offering money to Peter and John, to be endued like them with the power of working miracles. The terrible rebuke this impious proposal met with, brought him for a season, to a penitent frame of mind: here, however, the Apostolic narrative leaves him, and to complete his history we must refer to other sources of information.

We learn from *Origen*, of the second century, one of the fathers of Ecclesiastical history, that Simon Magus was at Rome during the persecutions under *Nero*, and taught his followers that they might conform to the rites of paganism without sin; and that, by this latitudinarian doctrine he saved them from martyrdom. This wretched man went so far as to announce himself to be the *Saviour* of the world. Nor was this enough: he united in his own nature all the persons of the *Trinity;* in Samaria, his native country, he was the *Father*, in Judea, the *Son*, amongst the Gentiles, the Holy Ghost. All the enormities of this odious magician need not be related; one, however, is too singular to be omitted: he carried about with him a lady named Helena, and announced her as the identical person whose fatal beauty had occasioned the Trojan war, (a thousand years before.) She had passed, by a hundred transmigrations, into her present form; she was the *first* conception, he said, of his own eternal mind; by her he had begotten angels and archangels, and by these had the world been created. This heresy was not much ahead of that of the Shakers of the present day, who believe that Ann Lee, the wife of a blacksmith in England, and the mother of many children, was the bride of the Lamb, or the Lamb's wife; and that she was the woman of the Revelations, who was clothed with the sun, and had the moon under her feet, and upon her head a crown of twelve stars; and that by *her*, not only the door of complete and finished salvation was opened to this world, but the world to come; and that she suffered in like manner for

1
2
3
4
5
ΔΥΝ
ΑΜΙΣ
ΜΙΧΑ
ΗΛ
ΜΙΧΑΗΛ

ship. The animal they succeeded to tame, by enticing it from its retreat with such food as pleased its appetite. This done, they would place the elements of the eucharist, so that the tongue of the serpent might be extended to them, after which they partook of them as from the hand of the Redeemer. On this gem is shown a serpent, with the head of a lion encompassed with rays, and is supposed to signify Christ, the lion of the tribe of Judah. The right line traversed by three curved ones, on the other face of this gem, remains unexplained. The upper inscription is the mystic term ABRAXAS, or God. The lower characters have been generally taken as a Greek corruption of the awful *tetragrammaton* of the Jews, or Jehovah of the Gnostics; one of their most remarkable tenets was that malevolent spirits ruled the world, presided over all nature, and caused all the diseases and sufferings of the human race. But by *knowledge*, which is the meaning of the word *Gnostic*, they believed these spirits could be controlled, their power suspended, and even made subservient to the use and benefit of man. Of this science they boasted of being masters; which consisted chiefly in the efficacy of numbers, and certain mysterious hieroglyphics, and emblematic characters, adopted chiefly from the Egyptians. Hence they made systems of what they called monads, tryads, and decads; and formed figures of the dog Anubis, the serpent Serapis, and other idols, combined in a thousand varieties, with the forms of serpents and other animals of mythological renown. These compositions of mystic numbers and figures, they sculptured on gems and stones of different kinds, and maintained that whoever bore one of them upon his person, was secured by it from the particular evil it was constructed to guard against.

Amulets against diseases were formed of materials having an imaginary connection with the distemper; as *read* against all morbid affections of an inflamatory character; chrystal, glass, or some pale colored stone, against those that were watery or dropsical; and so of all others.

No. 5 is a gem with a charm engraved upon it, to guard against the ague, constructed by an eminent follower of Bassilides, the Egyptian leader of the Gnostics. On one side is a human figure, with a head of a cock, the legs are serpents, and between them is the mystic word IAw. On the opposite are the elements of an ABRACADABRA, showing the process of the deity through the corporeal world, formed in this manner:

A E H I O Y
E H I O Y
H I O Y
I O Y
O Y
Y

But lastly, in pursuit of evidence of the being of evil spirits, we bring the case of the Phillippian girl, which is recorded in the book of Acts, chap. xvi. who was possessed of a devil. This account, were it the only one in the whole Bible, would prove beyond all decent contradiction, that the belief is according to the truth. The account is as follows: The Apostles Paul and Silas, being in the city of *Phillippi*, in *Macedonia*, went out on a certain Sabbath day, by the side of a river, where was a place to which the Jews in that city resorted to pray, and to worship. But as they went, a certain young woman, who had for several days before followed Paul and Silas, as they went about teaching the new doctrine of Christianity, crying with a loud voice, "*these are the servants of the most high God, which shew unto us the way of salvation*;" so she continued to do on this day also. But Paul being grieved with her crying this thing continually, as he did not wish the testimony of one who was possessed with a *devil* to aid the cause of truth, which he was preaching, he turned to her "and said to the *spirit*, I command *thee*, in the name of Jesus Christ, to come out of her; and he came out of her the same hour." This girl, it appears, was possessed with a spirit of divination, by which means the persons with whom she lived got much money, as by the *spirit* she could tell fortunes, and discover things that were lost. But by a mere word spoken by the Apostle, not to the girl, but to the *spirit*, by which she could divine, this power or gift at once forsook her, so that her *masters* perceived that the hope of their gain was gone. On which account a mob was soon collected, and both Paul and Silas cast into prison. But the same night which followed the day in which those things took place, the whole city was shaken by an earthquake. The prison in which they were put trembled to its foundations; when the fetters and chains of all the prisoners were broken loose, a thing which a common earthquake could not have done, without breaking the limbs of the prisoners and causing their immediate death.

Now respecting this young woman, it is not said that she was sick or in any way afflicted with disease, or that she was mad, or distrated, or in any way outrageous: but that she simply answered questions as they were put to her, by those who wished to profit by what she could tell them. Yet the Apostle, by the power which he had of discerning spirits, saw that a devil had possession of her, and that this same devil knew the character and business of Paul and Silas, and from whence they derived it. This spirit knew those men, as all the devils knew the Messiah before he came into the world, to be the dreadful Son of God, the Messiah, by whose power they had been driven down from heaven; and by whose power a hell of fire and brimstone had been created for them, into which they knew they were finally and *permanently* to be cast at the day of judgment. And for

this same reason, the devils spoken of in Matth. viii. 29, who were cast out of the men who had their dwelling among the tombs, adjured the Saviour, by the living God, not to torment them before the time of that judgment. And when this spirit which had possession of the girl, heard Paul and Silas preaching in the name of the Son of God, knew them to be his ministers, and immediately incited this poor ignorant young woman to cry out, "these are the servants of the most high God," or of Jesus Christ, which is the same; and proves that Christ was God, for Paul and Silas were the servants of Christ.

But possibly, it may be said by some who do not believe in the being of devils, otherwise than shown in the human heart, that as the girl had for several days heard the Apostles preach, she might take it into her head to hallo after them in this manner, saying, these are the servants of the most high God, &c. and therefore there was nothing supernatural about it. If this should be said, it is replied, that it appears the girl, however, was correct, and evinced by far a greater knowledge of the Messiah's kingdom than the disciples themselves, who had been with him several years before his death; and especially Thomas, who did not find out that he was his *Lord* and his *God* till after his resurrection, and even then with considerable difficulty. This is more than should be expected of the poor heathen girl, who did not know there was a most high God, having been taught, if taught at all, to believe in the existence of many gods, as images, the sun, moon, and stars, &c. That she was possessed, therefore, by a power superior to herself, is clear; and knew more than even the wisest citizens of Phillippi, which is the proof of Satanic influence.

But some may wish to know why St. Paul was displeased with the testimony which the girl gave, as it went to establish the truth of his preaching? This question is answered by Adam Clarke, and appears to be sufficient, who says: "Mark the *deep* design and artifice of this evil spirit. 1st. He well knew that the Jewish *law* abhored all magic, incantations, and dealings with familiar spirits; he therefore bears testimony to what was in itself *true*, that by it he might destroy their credit, and ruin their usefulness; as the Jews would at once be led to believe that the Apostles were in compact with *demons*, and that the miracle which had been wrought on the girl, was done by the aid of wicked spirits, and that the whole was the effect of magic. This conclusion of course, would have hardened their hearts against their preaching. 2d. The Gentiles finding that their own demon bore testimony to the Apostles, would most naturally consider that the whole was one system, and that they had nothing to learn, nothing to correct, and thus their preaching would *have* proved useless in that part of the country. In this predica*ment*, nothing could have saved the credit of the Apostles bu

neir dispossessing this woman of her familiar spirit, and that in the most incontestible manner. Every circumstance of this case proves it to have been a *real demoniac possession*. St. Luke, in recording the account—as it was him who wrote the book of Acts—speaks both of the *spirit* and of the *damsel* as distinct beings. The damsel had a spirit of divination. Paul turned to the *spirit*, not to the girl solely, but to the spirit, and said, I *command thee* to come out of her, and *he* came out the same hour. Had not St. Luke considered this a real case of Satanic possession, he has made use of the most improper language that could be thought of; language and forms of speech calculated to deceive all his readers, and cause them to believe a lie. But this is impossible, as the holy Apostle could not do so; because he was a good man; it was impossible, because he was a *wise* man; it was impossible, because he was an *inspired* man, and could not be imposed upon, by either the cunning of men or devils."

We know not that it is needful to pursue this subject farther, as we have proved the fact of Satanic existence from the Scriptures; and by so doing, have overturned the whole baseless fabric of Universalism, in showing that there is a being known to God as Satan, and evil spirits known as devils, or fallen angels. And in showing this, we show that in the spiritual world there are *sinners*, for the Scriptures say the devil sinneth from the beginning; and showing there are sinners in that state, we show, even on the Universalist's own admissions, that there is at least a *mental* hell, as sinners are miserable wherever they are; and therefore proves a *local* hell, as all *spirits* are local, except God, and are always somewhere, and that somewhere is their location, and the place of their hell, even though it is nothing more than mental. In proving the existence of Satan, we corroborate the belief that Satan was that being who is called *the serpent* by the Revelator, xii. 9, *the devil* and Satan also; and was he who tempted and misled Eve in paradise; and in proving this we show that Eve was not *self* tempted, self deluded, self destroyed; and that man is fallen, and does not stand in the *same* moral relation to God that he did when first created, as all *deists* believe he does, and so far as we are able to discern, all Universalists likewise, who are thorough in their faith. And in proving the fall of man, we show that an atonement is admissible; on which ground, offers of reconciliation can be made to the world, conviction for sin, and repentance for the same, with pardon and sanctification of the mind, and final salvation be obtained, on that and no other account; which includes all the *conditions* of gospel economy, or of Christian theology, which are denied by all Universalists as well as by all deists, who must stand or fall to their own masters, in the great day of final reckoning.

*Strictures and Miscellaneous Remarks on the Subject of Universalist Doctrines and Opinions.*

It is announced in the Scriptures, that the Son of God was manifest, that he might destroy the works of the devil. But if there is no other devil but that of *human nature*, it follows then that human nature, which includes its passions, was the particular object of his displeasure, and marked victim of ruin. But this is extremely singular, if a certain opinion which is held by *some* Universalists is true, namely, that our race is not truly and radically fallen from their first and original condition; or, in other words, are as they ought to be, with respect to disposition, passions, &c. On which account, it is extremely difficult to conceive *why* Christ should have come into the world to destroy this *human nature devil*, seeing it is the work of his own hands. In support of this opinion, namely, that the passions are all right, it is frequently alleged by Universalists, that all the passions of the soul, and powers of the mind, as now found in exercise in human society, are *necessary* on the whole for the ascertainment of *social* happiness, by way of *contrast*, as once before stated in this work, but now again mentioned, for further examination. By *hatred*, love is the better known; by *pride*, humility is discovered: *memory* is the opposite of forgetfulness. By *cruelty*, the beneficence of kindness and tenderness of heart are known; by dishonesty, the glory of uprightness and truth; by obscenity and lasciviousness, the excellence of chastity is appreciated the more readily; by envy, lying, and malice, meekness, good will, and love, are seen; by war, anger, and fierceness, the blessings of peace, contentment, and quietness come to light; by superstition and bigotry,—liberal mindedness and reason, shine the more brilliantly; by all kinds of wickedness, all kinds of righteousness make their appearance. Thus by way of contrast, all the virtues are the more easily ascertained in human society. And to enforce this doctrine, it is said that all the pleasures of *sense* are ascertained in the same way, and by the same rule. Sight is known by blindness; feeling, tasting, and smelling, by the opposite of these, insensibility and death. Hunger announces the joys of food; thirst, the pleasures of the cooling fountain: rest is known by labor, and the exhaustion of the muscular powers; alertness and activity, by drowsiness languor, and sleep.

But if this principle, or rule of contrasting one thing with another, is correct, and by it *good* is thereby found out, we suppose it impossible to carry the idea too far, as truth never runs ashore, or entangles itself by being extended; if not, then we have the *following* remarkable result: If there is a *heaven* of ineffable glory, and eternal duration, there is a hell of unutterable woe, and

of equal continuance, as its contrast. If there are happy angels, who never sinned in heaven, there may be unhappy angels in hell, who *have* sinned. If there are happy souls of men who have departed this life in the triumphs of the Christian faith, in heaven, there may be unhappy souls of men who have departed this life in unbelief, and are now in hell, or in confinement for that end. If there is a holy archangel of heaven, who occupies a condition of intellectual height above all other holy angels—as the Scriptures seem to justify—called *Michael*, there may be an archangel of hell, who is higher in intellectual abilities—possessing all the opposites of the holy character of Michael—who reigns over the fallen angels of the bottomless pit, and is called *Lucifer*, or the *devil*.

Thus we perceive that on the very premises Universalists lay down to justify the existence of evil in this world, there is made out from it, the existence of evil in eternity, or in another world, with equal feasibility; for if God has a use for sin here, as Universalists say he has, who is he that can show, it will not exist in eternity?

But if we are mistaken and the Universalists are right, about this *contrast* doctrine, and it remains a truth, then are all the powers and passions of our race, as they should be, and as they were created; then indeed, men, nor angels, are not fallen, as commonly supposed; and there is no hell, nor devil, sure enough; and more than this, there is no *Redeemer*—there was no broken law—no offence on the part of man, against God, as understood in the book of Genesis. There is no need of a *daysman*, or Mediator between God and man, as taught in the Scriptures; whence *Deism* is true, and the only truth men need believe; and even *this* is of no mortal use, as all is just as well without it.

Universalists say it makes the people much happier to learn that there is nothing to fear on the account of sin, beyond this life, and that there is no hell, &c. To this it is replied, that no doubt all the vagabonds and criminals of the globe, would be exceeding happy to learn that all *law* and *punishment* for crimes were abolished; yet we are far from supposing that such a change in their favor would make their *hearts* or natures any better, even if they were *seemingly* happier for a short time; as it is certain that the abolishment of the sanctions of human laws, would not be for the happiness of either the good or the bad, in no age or country. We may say the same respecting a man who is wicked even to extremities, yet always believed, even from infancy, that there is a hell beyond this life, into which he may finally fall. Now let this man be informed that his belief and his apprehensions are entirely unfounded, and cause him to rely upon it, what would be the effect? Why, in a *moment* he would *be relieved* of a grievous burden, the fear of damnation

after death would be taken away; but not because his heart could be made better thereby, or because he would view God as any more amiable than before this change of opinion; but for no other reason than that his *fears* would be removed; the same, precisely the same, as in the case of the abolishment of the punishment for criminals, as we have shown before; the evil propensities remaining, nay more, those propensities are increased in exact proportion as they are pampered and fears subside in the actor.

To talk about the *goodness* of God manifested in such a way, would be preposterous, and open a door for the most abandoned to enquire, *what* goodness, and *how* does it appear? The answer to this would be, according to Universalists, that it appears in *this*, that he has made no *hell* for the wicked in another life, though men leave the world as wicked as can be conceived of. But, enquires the sinner, would it be *just* for God to have done this? If it be answered *yes*, it would have been *just*, then his reply is, because he *has not* done it, he is therefore *unjust*; and a God *unjust* is a wicked God. But if the sinner is told that the creation of a hell for sinners would be an unjust, wrong, and foolish thing, and that therefore he *has not done it*, then the sinner still continues his enquiry, wishing to know from whence the *goodness* of God appears on *that account*, as it was *impossible* for him to have done if it were an unjust and foolish thing. The result of this enquiry is, that God's goodness does not appear at all, on this particular subject, that of the non-creation of a hell in another world; as on that account there is nothing brought to light, except his great indifference to sin and sinners, as there is no penalty of more importance than is merely temporal; and even *that* is not absolutely certain, as appears from the prosperity and temporal happiness of many of the great and the rich in this life.

By Universalists it is contended that it is contrary to the goodness of God, as a father and a creator, to permit, allow, or cause to be, a state of endless punishment in another world, on account of anything which the human soul can do in this life, in the way of sin and transgression against the law of God. As well, however, might it be maintained that he who should sever a limb from his own body in his youth, by a wanton act of heedlessness or desperation, which God in his goodness had furnished him with, that this same goodness is bound as a father and a creator, to prevent, or immediately to restore. For it may be enquired, why should the act of a *moment* subject a man to the mortification and want of a limb, twenty, fifty, or eighty years? But as we see such privations are consistent with the goodness and fatherly government of the Most High, though done in the greatest wantonness, and in a moment of time, *how* is it to be shown, *that if* a man incapacitate himself, in a moral point of light, for

the holy enjoyment of a holy God, in a holy heaven, among holy angels, and the souls of the just made perfect, and goes out of this life thus incapacitated, that he may not suffer for it to all eternity, on the same ground that he did the loss of a limb during the whole of his natural life. If we *can* deprive ourselves of important comforts in *this* life, and yet the *goodness* and power of God be not accountable, how is it to be shown that we cannot do so in relation to another?

It is of no importance for the opponent to urge the vast disparity there is between eighty years and eternity; for the thing is to be determined on *principle*, and not on the difference there is between time and eternity; and that principle is God's justice, which if it is consistent with *goodness* in one case, in the light of a *principle*, it follows of necessity, that so it is in the other. The Divine Being acts upon principle, and in no other way, whether it concerns the greatest possible subject or the very least which his omniscience can apprehend. It follows, therefore, that the *goodness* of God is not bound to prevent in an arbitrary and absolute manner, the eternal damnation of a morally incapacitated human soul, if that incapacity be not removed before the soul goes hence.

The writer of this work has heard the famous Hosea Ballou, say in the city of Albany, from the desk, in 1834, that he thanked God and was happy, that the burden of the fear of hell, was entirely removed from his mind, which had been imbibed from early education. But how infinitely short must his happiness be, with all those who hold with him, to the happiness of a soul which has repented of its sins, been pardoned, and sanctified by the Holy Ghost; whose happiness consists not in the idea that there is no hell, but because the evil nature is taken away by *regeneration* and the renewing of the mind after the image of its Creator, in virtue and true holiness; by which a hope of heaven is obtained, beyond this life, and on no other ground, to the praise of the atonement and him who effected it, in his passion in the garden, and on the cross.

The doctrine of unconditional and universal salvation, is most certainly calculated to make men indifferent to their behaviour in this life, and to lessen in a wonderful degree, the salutary *fear* of God; while, on the other hand, a belief that God will punish the sinner, who shall die in his sins, in another life, has a powerful tendency to increase men's concern about sin and sinful conduct in this life, and to induce them to be reconciled to God through the Mediator, by grounding the weapons of their rebellion against his law and government. We have narrowly considered this matter, and have not been able to perceive *why* Universalists should be deterred from sinful conduct, except barely from the pride of emulation, and a good name as a people, *which at the least is* but an uneasy bridle; for except a man be

born again of the spirit from above, whereby he obtains fellowship with God and with his Son, the restraints of religion are exceedingly unwelcome to the passions of such a man. "What if sinners," says the Rev. Mr. Fisk, in his sermon on future punishment, "happen to be in an error on this point, and therefore mourn on account of sin, and tremble at the thought of meeting death, and appearing at the judgment in an unprepared condition? What if the pious, by mistake, should fear for others, and thereby be induced, like the Apostle, to warn every man, night and day with tears? What if it cause parents to mourn and weep for their unconverted children? Still this error would lead men to nothing worse in this world than to use greater circumspection with respect to their own walk, and to use with greater diligence and solicitude those means that are calculated to reform others." The voice of Scripture is everywhere, prepare to meet thy God, as ye know not what a day, or what an hour may bring forth; but the voice of Universalists is, that there is no preparation to meet God necessary, except in the resurrection at the last day; all is right, all is well; and therefore it matters not what a day or an hour may bring forth, whether death or life; all is well, as there is to be but *one* event, both to the good and the bad after this life; and all such opinions as teach contrary doctrine, are but the *bug-bears* of the nursery, and superstitions of the day.

Universalists have a singular notion on the subject of the *atonement*, which arises out of their denial of its being *expiatory*, or as making satisfaction for the sin of Adam, and for the sins of the world, so as to make it possible and just for God to extend to the race of man *in* Adam the privilege of animal life, with that of a renewed opportunity to serve God and go to heaven; and this notion is, that the *atonement* is *reconciliation*, which is putting the effect as cause, and the cause as the effect. There is an immense distance between the *idea* and fact of atonement and reconciliation.

That Universalists hold the atonement and reconciliation as one and the same idea, we show from Mr. Ballou's *Treatise on Atonement*, see page 127, as follows: "I have already observed that *atonement* and *reconciliation* are the same." But does St. Paul teach this idea? see Romans v. 11: "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have *now received the atonement*." The argument here is, that if it was *received*, it must of necessity come from some other quarter than a man's own heart. Mr. Ballou seems to imagine, that a work of grace on the heart of a man, whereby he is brought to love God, *is the atonement itself;* which, were it so, would make every man who loves God his *own Saviour*, as love has its beginnings in the heart of the very individual it concerns. But if it is said a man loves God, in the true and evan-

gelical sense of the word, on *account* of the benefits of Christ's death for all mankind, and in that way becomes reconciled to God, it shows that *the* atonement and the reconciliation are two in their origin and nature. The atonement, therefore, may exist, while *personal* reconciliation may not exist.

Mr. Ballou seems to think that because Christ has all power in heaven and in earth, that he will therefore, arbitrarily commence and carry on in all human souls, the work of love to God, which when effected is the atonement. But St. Paul seems very clearly to place the matter as *optional* with men, whether they will or will not *receive* the *atonement;* for observe, he says, as above quoted, "by whom *we* have *now* received," &c., as if the act of receiving it when they did, was their own optional act, when favored with the opportunity. And besides this, he makes it a *definite* thing, and speaks of it in the *singular number*, by saying *the* atonement, as if there is but one; when, if Mr. Ballou's idea is the true one, there are as many atonements as there have been Christians since the world began; which is foolishness, and overturns *the* atonement made for the sin of the whole world by the one only Mediator, as said 1st John ii. 2: "And he is the propitiation for *our* (the then believers) sins, and not for ours only, but also for the sins of the whole world." This establishes the fact, that the death of Christ's body on the cross, for the sins of the whole world, was *propitiatory*, or *expiatory;* which is an *atonement* toward God, and overturns Mr. Ballou's opinion, that the atonement is a process in a man's own mind, to the exclusion of the atonement made on the cross by Jesus Christ; an idea as fatal to true Christianity, as the denial of the Saviour's *being* altogether, would be, or that of his miraculous birth, which Universalists universally deny.

Respecting *temporal* death, as it relates to the human race, Universalists believe it to be according to the order of nature, and the appointment of the Creator; and accordingly, Adam was made, they contend, subject to death, even though he had not sinned. If *death* therefore, was by the original appointment of God, bestowed on man, it should be considered a blessing, as all his gifts are good,—yet death is counted as an *enemy*, by Universalists—see Mr. Ballou's *Treatise on Atonement:* "For he (Christ) must reign till he has put all enemies under his feet: *The last enemy that shall be destroyed is death.*"—page 124. This is to be destroyed by the resurrection; to which we do not object: but that *death* was by the *will* and *appointment* of God, is what we do object to, as God should not be accused of putting *enemies* among his own works. But when it is believed that death came into the world, on account of the sin of our first parents, as a *consequence* of that sin, then it may be reckoned as an *enemy*, leagued with sin and the devil, who has the *power* of *death*. Now if death is counted as an enemy to the human

race, and God is its cause and owner, then God is an enemy to his own works; and as death is to be destroyed, with him who has the power, or is the cause of death, we are brought to the awful conclusion, that God is to be destroyed. Universalists should not speak of temporal death as an *enemy*, seeing they believe it not to be the consequence of sin, but by the appointment of the best of beings, and then talk about it as an *enemy* on *such* ground; for the Scriptures certainly instruct us, that death and its *cause* are to be *destroyed* as a *last enemy*.

Universalists build their hopes of heaven wholly on the *omniscience* and goodness of God, and his natural love to his *own* intellectual offspring, without bringing into the account, any *change* of character, which possibly might take place in the minds of such offspring.

We show that they believe this, from Mr. Ballou's *Treatise on Atonement*, page 111, as follows: "God being infinite in all his glorious attributes, he can by no means love at one time, and hate the same object at another. His divine *omniscience* comprehends all events of time and eternity; therefore, nothing could take place to remove his love from an object on which it was placed. The Almighty had no occasion to dislike Adam, after transgression, any more than he had even before he made him; for he knew as well then that he *would sin*, as he did after it was actually done." Mr. Ballou should have carried his idea on this subject, a *little* further, and made this omniscience prevent in an arbitrary manner, all derelictions of his creatures; then there could have been no *sin;* however, he has another idea, which answers the same purpose; and this *is*, that the sin of Adam, with the sins of all mankind, are according to the will, design, and decree of God, and comes to the same thing; which is, that *sin* is not sin—God being its cause, and therefore, there is no need of *expiatory* atonement: true enough, as they, and all Deists teach. This is the reason Mr. Ballou says, as above quoted, that "God had no occasion to dislike Adam *after* transgression, any more than he had even before he made him." In this respect, it appears that God had not as much liberty as his creatures; for man can dislike at one time a person, which may be beloved at another, on the ground of some supposed, or real change. Now we admit with Mr. Ballou, that God is unchangable in all his attributes, and their display toward his creatures; but we do not therefore, see why he should always love the same object, if that object *change its character*, although he foreknew it would so change. Mow Mr. Ballou admits that Adam's character was changed, by means of the earthly part of his nature, called his *passions*, getting the upper hand of the *heavenly* nature, which *he* says was Christ, who was created in him, and was called by Mr. Ballou, the *first human soul* which was created; and that "the powerful vibrations of the fleshly nature, absorbed

his *mind: he* (that is, the heavenly nature, Christ, as we understand him) sought to the carnal man for food—ate and died." —page 37, of his *Treatise on Atonement.* So that we prove by Mr. Ballou's own words, and meaning, that Adam became changed in his character. It follows therefore of necessity, God being ever of one mind, that he must dislike Adam after his sin, in the same proportion that he loved him before. The consequence is inevitable, and cannot be avoided in but one way, and that is on the supposition that God changed in *his character*, when *Adam* changed in *his*, so that he kept on loving him just the same after his sin, as he did before. But the *truth* is, God is ever in love with righteousness and holiness, in which, he has an unchangeable mind; from which it is seen that good *character* is the object of his love, and therefore, if his creatures change their *characters*, he of necessity, has nothing there to love, as the *quality* which he loved has disappeared. We consider therefore, this hope of the salvation of the whole world, just no hope at all; for as surely as man has changed his character, so surely—except his character is again changed to that of righteousness and true holiness—God must continue still to dislike the unrighteous character, even to eternity.

But Mr. Ballou is sure that *sin* is of great use in the world, on the whole, or God would not have permitted its being, and therefore its existence should not be brought, by this author, as evidence of a *sinful* change of character, as we have shown he has done, on page 37, of his *Treatise on Atonement*—for it is impossible for any one to show that Adam was really changed in his moral character, and at the same time show that he was *not.* Now this follows, as strange as it is; for if God did not look upon Adam *after* his sin, as having deviated from his *design*, then he could not look upon him as changed in his *character*, while Mr. Ballou *does*—as we have above shown he has in his work.

Another inconsistency of Universalists, we have observed in their writings on religious subjects, and this is,—that as all power in heaven and on earth is given to Jesus Christ, he *will* therefore, because he *can*, save all mankind: yet we are told by Mr. Ballou, in his *Treatise on Atonement*, page 35, "that man was created in Christ, was blessed in Christ, and in Christ set over the works of God's hands; which he calls man's *heavenly nature*, and the image of God, which he had, even *before* he was formed of the dust of the earth; this image, which was Christ, became in the *formed* part of man, the *heavenly nature*, which is Christ, who has all power in heaven and in earth; yet Mr. Ballou tells us, on page 37, of his *Treatise*, that "the powerful vibrations of the *fleshly nature*, absorbed his *mind*—he sought to the carnal man for food, and died." Thus we see that the *fleshly nature* of man was vastly stronger than the heavenly

nature, which was Christ, notwithstanding Christ has all power in heaven and in earth, yet the fleshly nature of Adam was stronger still. But as we understand this author, we cannot avoid the strange conclusion, that this Christ, the image of God, the heavenly nature, was *killed* by the other power which was in Adam, namely, the *fleshly nature*, and of this we are certified by Mr. Ballou himself, on pages 36 and 37 of his *Treatise*, which he calls the "heavenly stranger within, or whatever the reader," he says, "may please to call the *immortal* part of man;" but that this immortal part, this mind, this image of God, which is Christ—"sought to the carnal man for food—ate and died." Consequently, Christ *died* in the very *first* onset with the *devil*, which was Adam's *lusts*, as Universalists hold; and yet we find him alive, and in the year of the world 4004, making *atonement* for sin, in his death at Jerusalem, on the cross.

Mr. Ballou considers the whole account, as given by Moses, about the garden of Eden, the tree of knowledge, the tree of life, the serpent, and Adam and Eve's trial, as wholly figurative, by way of allegory, and further remarks: "Should it be said that this garden was a literal garden, that the tree of life was a literal tree, and that the tree of knowledge of good and evil was also literal, I should be glad," says he, "to be informed, *what evidence* can be adduced in support of such an idea;"—and adds: "Where is the garden *now*? Where is the tree of life now? Where is the tree of knowledge of good and evil now?" &c.

"I should be glad to be informed, what evidence can be adduced in support of such an idea," namely, of there having been a literal garden, &c. To this it is responded, that the *Bible* is the evidence; read the book of Genesis, the first three chapters on those subjects, which makes it plain enough; as well as a multitude of allusions to the same thing, in many parts of the Scriptures, besides the comments of the Jewish Rabbins in the bargain, to that effect. If the Bible is no evidence in point, then very truly, we shall have to give it up; and if the opinion of the Jews, as well as Christian commentators, in the first ages of Christianity, on that subject, incidentally treated on, with others, is no evicence, as collateral, why then truly, we shall have to give it up, but *not till then.*

As to the other query: "*Where* is the garden *now*," &c., we answer, it is no where; as its situation was destroyed, in all probability, by the waters of the great Deluge. Mr. Ballou might as well have enquired, where the cities, and towns, and dwellings of man before the flood are, when he knows as well as other men of general information, that all these things were destroyed by the flood, and doubtless, the entire face of the earth was greatly altered—the site of the garden of Eden, with the *rest, is* not hard to be imagined, was also destroyed.

But the climax of error among this people, is seen respecting the condition in which they say God created man; and that is, in his having had *two* natures, which were opposed to each other. One nature, the best writers among this people say, consisted in the immortal, pure, and heavenly *mind*, or soul of the man, which was in Christ; the other nature was the *serpent*, or *carnal mind*, with all the fleshly passions or lusts. Now, these two natures, as soon as they were brought together, which constituted the entire being called *man*, were found instantly to wage war with each other; the spirit of truth, or heavenly part, lusting against the fleshly nature, and the fleshly nature lusting against the spirit of truth. But there having been a preponderency given by the Creator to the power and force of the *fleshly* nature, it overcame, with great ease, the other power, or *heavenly* nature of the soul, so that man, in this way, committed sin, the very thing which God wanted he should do. How much honor does such an idea bring to the Creator, in establishing the wisdom of God in the sight of reasonable beings.

On *this* view of the thing, it is impossible to make out the existence of moral evil, viewed as a *whole*, or as affecting human society individually, in parts; because that which is absolutely good, when viewed as a great whole by the Supreme Being must be viewed also as good when subdivided into parts; therefore God sees no sin in the universe.

Universalists make a very free use of the circumstance of the treachery of Joseph's brethren, in their selling him to the Ishmaelites, because Joseph said to them after they had found him in Egypt, and he had discovered himself to them, and their father being dead, that *they* meant it for *evil*, while *God* meant it unto good, and therefore they might be comforted, and fear nothing from him (Joseph) on that account. The free use these people make of this circumstance, is that *sin* is necessary in the providence of God; for, say they, *if* Joseph's brethren had not *meant* the selling of their brother for *evil*, God could not have *meant* it for good; as he would have lost the opportunity to save the house of Israel from death by starvation. But we ask, how do Universalists avoid in this case, from their view of the subject, charging God with prompting in the minds of Joseph's brethren, the *evil* which they *meant* in selling their brother? If this conclusion cannot be avoided, namely, that God was the author of their evil intentions, and accordingly of all other men's evil intentions when they sin, as Universalists view the subject, wherein did those brethren of Joseph's do wrong, notwithstanding they meant it as evil, when we recollect that God prompted in their hearts that very evil, and therefore it was his evil intention and not theirs, as that which God is the author of should never be accredited to man?

*Are we to suppose* that the villainous act of Joseph's brethren

was the *only* way by which the Divine Being could have saved the house of Israel from starvation, and furthered his plans respecting the posterity of Jacob? We think not; as God cannot be indebted to sin or evil of any kind, to further his plans. His *foreknowledge* of their act, did not *induce* the act; but as the thing was foreseen of the Divine mind to arise out of their own free volition, he determined to *subvert* their *purpose*, and by virtue of *such subvertion*, he determined to effect much good, but not by virtue of *their* evil intention. God is able to take a local sin and *subvert* the intention of its author, and produce a local good, as in the case of Joseph's brethren, and in thousands of other cases; but when this fact is applied to the great whole of the human race, it fails, as we are not able to perceive how sin as a great whole is of any possible use to the world, in any possible way it can be viewed. If it be said that by it the Divine Being derives opportunity to bring in a system of redemption and salvation, with all the glories of such a system, we reply that we do not yet perceive its use, as applicable to the great whole, when we reflect that God could as easily have produced man in a condition from which he could not have apostatized, by having withheld free agency; and could as easily have kept the whole human race in a sinless state in *this* way, as he could redeem them to an opportunity of holiness again. Now, on this view, what is gained viewed as a great whole? Just nothing at all, as we can *see;* for if God might be supposed to desire that his intellectual creatures should know how great evils they were exposed to, except upheld by his power, nothing could have been easier than for the Divine Being to have empowered them with *intuitive* knowledge, sufficient for a review of all such supposable cases of evil, and thus have saved the great routine of *sin* and *redemption*, as has transpired in our world. On *this* view, that which mortals call sin among themselves, is found to be no sin, as it was according to the will of God that it should exist, and therefore is as holy in the strict sense of the word as any thing else which God has thought best to produce to carry on his plans. Now if this be so, which is the doctrine Universalist writers maintain as we understand them, then, true enough, the atonement is ruined, and it is very proper to deny, as these writers do, an *expiatory* atonement by Jesus Christ, as held by the orthodox sects; and also extends itself to the ruin of even their *own* plan of atonement, which is, that atonement is nothing more than a *renewal* of love to God in the heart; which they think is effected without an expiatory sacrifice; but in what way, or on what account they do not tell us. But *how*, it is likely a Universalist might enquire, is it that *their peculiar* view of atonement is also ruined, even supposing all the volitions and evil intentions of men are prompted by the Divine Being? It is because it would be impious and foolish to suppose that God

does any thing in such a manner as to need an atonement, or a corrector thrown into his works. It would be the height of nonsense to suppose that God balances things in such a manner as that *his* works are prone to run to ruin, and therefore, is every now and then compelled to throw in a *corrector*. If therefore, at any time, it is imagined that men do not love God, let it be recollected that this is a mistake—according to Universalists; as those actions, which are supposed as evidence, that men do not love God, are the very actions which the Divine Being has his own use for, and it ill becomes any man to find fault with *his* business. To talk therefore, about what Universalists call *atonement*, or a process of love to God, passing in the heart, is as idle as to say the passing of the winds through the empty space is atonement, when it is all as it should be, respecting human actions, and is impossible for any thing to be otherwise. Mr. Ballou says, on page 68 of his *Treatise on Atonement*—"that man is dependent in all his volitions, and moves by *necessity*," and that "the Almighty has a *good intention* in every *volition* of man."

What more need we, in evidence that sin does not exist, if the sentiments above are true? Man moves by *necessity;* how then can he help it? And whatever he does, is the *good intention* of God; therefore all man's acts, are God's acts: how then does sin exist? Where is the room, or need of atonement of *any* kind? Universalism, is therefore Deism; as on the scale of Deism, no atonement, or divine revelation, is necessary, as God's works are not out of order, and never can be, whether moral or physical. That God's own proper works are out of order, we do not believe, but the free volitions of intellectual beings are not God's own proper works, but are the works of his creatures, or moral evil does not exist. If it is enquired, who is the author of free will, or free agency,—it is answered, God is the author. But must it follow therefore, that he is the author of its misuse, or abuse? By no means!—for the very idea of free agency, precludes such a notion. But if free agency is a mere chimera, then is there no free volition, and man acts from necessity, and therefore cannot sin; and even it is not in the power of God to make him commit sin, for every act of necessity is the act of God, who cannot sin; therefore sin does not exist, and never can, as God is good, just and wise. A system of salvation, therefore, as we have often before said in this work, is not needed, and therefore, is not extant, on the Universalist plan: Christianity is but a system of philosophy; and though the best ever introduced among men, has nothing however, in it that can be considered supernatural, any more than other systems, which are the invention of men.

That Mr. Ballou does not hesitate to wrest the Scriptures to *his own particular* purpose of *unconditional* salvation, we show

from page 183, of his *Treatise on Atonement*, where he quotes a small part of an idea, of which St. Paul was the author; see 2d Thess. i. 7, 8, 9: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance," &c. There, Mr. Ballou stops the quotation, and leaving out the whole phraseology of the Scripture, in the 8th verse, which goes to show *who* and *what* it is that *is* to be destroyed, and substitutes his own remarks on the 7th verse, and on that part of the 8th which does not respect the *final* meaning and amount of the whole three verses. He leaves off his quotation as shown above, at the word *vengeance*, and resumes it again after skipping, as follows: "*On them that know not God, and obey not the gospel of our Lord Jesus Christ*," which he should not have done; but the reader can unite the part which he has left out, and ascertain that it is the very *soul* of the three verses. But he resumes the quotation, and gives the whole of the next verse, as follows: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Now the great enquiry in these three verses, is to ascertain *what* or *who* it is, which is threatened with *everlasting* destruction. To ascertain this, Mr. Ballou says he calls in his *key text;* which is found 1st Cor. iii. 12, 13, 14, 15—where it is shown that it is the *hay*, *wood*, and *stubble*, which is to be destroyed by the flaming fire, with an everlasting destruction, &c.; or in other words, his view is, that men's sins, which he seems to think, is represented by the terms, "*hay*, *wood*, and *stubble*." But Mr. Ballou has been a little too fast here, with his *key* text, in supposing the hay, wood, and stubble, is what is meant in the other text, namely, the 7th, 8th, and 9th of 2d Thess., because the *key text*, as he calls it, does not say that the *hay*, *wood*, and *stubble*, shall certainly be burnt or destroyed, but merely makes it supposable, as follows: "*If* any man's work shall be burned, (see, it says *if*,) he shall suffer loss," &c., so that it is very far from being *absolute*. While the *other* subjects of denunciation, in 2d Thess. i. 7, 8, 9, is *absolute*, and personal; see how it reads,—"taking vengeance on *them* that know not God, and obey not the gospel of our Lord Jesus Christ;" all of which, from the word VENGEANCE, Mr. Ballou left entirely out, thinking thereby, to lead the reader's mind to a belief, that it is men's *sins*, or their hay, wood, and stubble, which is thus to be everlastingly destroyed, and not the *wicked persons* themselves. But the spirit of inspiration has been a little too particular, to answer Universalists a good purpose, in this portion of Scripture, namely, 2d Thess., for it is written there,—the Lord Jesus, *when* he shall be revealed *from* heaven with his mighty angels, will take vengeance on —*who*—hay, wood, and stubble, or sin itself? No, not at all; but on *them* (*persons* or *sinners*) that know not God, and obey

not the gospel of our Lord Jesus Christ; *who* (persons or sinners) shall be punished with everlasting destruction, &c. Now hay, wood, and stubble, or *sin*, if you please, are not subjects of moral government—are not *beings*, and cannot therefore, be supposed capable of *obeying* or *disobeying* the gospel; and besides this, sin has no being, only as originated by a *conscious thinking being*, and therefore, cannot be punished. It is not *sin* which feels the pain of a troubled conscience, as *sin* has no conscience: it is not the *oath* which the profane has uttered, which feels guilty, but the *author* of the oath, the *perpetrator* of the sin; he it is who feels a conscious guilt, and is him who is capable of being thus everlastingly destroyed, according to the sense of the text. It is the unrepenting wicked who are to be destroyed, and not their sin as distinguished from the author.

Mr. Ballou says on this subject: "That which is destroyed, I grant, is endlessly destroyed." Now do we not clearly show, as above, that it is the *sinner*, and not his sins, which are to be punished with an everlasting destruction; consequently, Mr. Ballou himself, has unwittingly admitted the endless death, or destruction of the wicked, at the time when the Lord Jesus shall be thus revealed. But still more curious on this subject, Mr. Ballou has turned the vengeance of the Judge of quick and dead into salvation to the sinner, and says the fire which the Lord Jesus shall be revealed in from heaven, taking vengeance on them who know not God, is the fire "which alone is able to effect his salvation." Page 183, *Treatise on Atonement*—near the bottom of the page. Now if this is the fire which is to save the sinner, what is to become of the righteous, who are not threatened with it? Surely, they are to have a hard lot; as they are to be deprived of this everlasting destruction salvation. If this is not subverting and wresting Scripture, we know not what is?

Mr. Ballou says, that "The literal death of the man Christ Jesus, is *figurative;* and all the *life* we obtain by it, is by *learning* what is *represented.*"—*Treatise on Atonement*, page 131. Now if all the *benefit* of Christ's death, to the human race, is to depend on their *knowledge* of its figurative meaning, there are but few who will be benefitted or saved by it; what then is to become of the *rest?* Just nothing at all, as *their* end is to be precisely the same.

We have always supposed that the ceremonial *law* of the Jewish Church was figurative of Christ's death and passion on the cross, for the sins of the world, but did not know that Christ's death was *also* a figure; by which, if true, there is shown nothing but figure from Genesis to Revelation. A figurative church, as of the Jews, a figurative atonement, and a figurative salvation: much good may it do its figurative supporters; it were much better for the world were there less such figuring writers *on theology;* there would be fewer deists.

Mr. Ballou, in showing the use God had for the wicked murderers of Jesus Christ, says in conclusion: "Then it is plain, that to do *evil* that good may come is *possible*." But St. Paul was of a different opinion, when he says, "shall we continue in *sin* that grace may abound? God forbid." Romans, vi. 12. Or in other words, shall we do evil that good may come by it? God forbid. But if there shall ever come a time when all men will believe that God has a use for the sins of each individual, as well as for his righteous acts, that will be the time when *conscience* will cease to have a being in the human soul; that will be the time when *moral* government can have no application to the human race; and that will be the time when the doctrines of Universalist theology shall be thoroughly understood and believed in the world; for how is it possible for the wicked to feel guilty for deeds done, if they can but believe such deeds are required by the Creator, for his own purposes? and establishes that which we have in several parts of this work already said, namely, that on the Universalist plan, there *is*, nor never has been, sin, or moral evil in the world; and consequently Christianity is dwindled down to a mere moral *philosophy*.

One of the *main* points of Universalist doctrine is, that salvation to the human race is altogether an *unconditional* thing. God, they say, has in his wisdom made the salvation of our race to depend, not on the instability of human volition, but on his goodness and *power;* on which account, salvation is of necessity to be universal and particular, as we are all the creatures of his power, and consequently of his unalterable and unconditional love.

Again, Universalists tell us, that the salvation of the Scriptures has nothing to do with eternity, but is wholly confined to *this* life; as man's happy immortality after death was never otherwise than indubitably certain, not being liable to be effected by the thoughts or actions of the human soul in *this* present state of being, and was therefore not procured by Jesus Christ, in any sense of the word. If then salvation to the human race is not *conditional*, how comes it to pass, that even on the Universalist notion of the thing, there are but few who are saved, even here, as most men are wicked, and far enough, even from a Universalist's salvation? We ask again, what does this mean? How is this possible? Why are not all human beings in a state of salvation, seeing it is not a *conditional* thing, as Universalists say? To this we suppose they will answer, it is because men do not consider their ways, and seek after righteousness; or as Mr. Ballou calls it, they do not *seek* to have a *divine process* pass in the heart, so as thereby to be saved by it. Now, if this is the answer, namely, that men do not seek to have this divine process pass upon their hearts, then is not this *omission* the *reason why* they are not now saved? Most certainly, this is the rea-

son. If then this is the reason, is not salvation therefore *conditional* to all intents and purposes, inasmuch as it is to be sought in order to be possessed? Universalists know as well as their opponents, that many men neglect religion altogether, and pass their whole lives in an utter aversion to it, and even *die* in this condition. Now, on their own view of the subject, such persons were never saved in their lifetime. And why were they not? This cannot be answered except in one way: it was because God did not see fit to save them, as he had *need* of their sins, with the view of the good of the great whole of the human race. If so, then their salvation was impossible.

In our remarks on the *fact* of salvation, as opposed to the Universalists' ideas, we disallow entirely that the circumstance of the inevitable happiness of the human race in another world, as held by this people, *is salvation at all;* for salvation always supposes a rescue from danger; and as these people hold it is not possible to put eternal happiness in jeopardy, as it respects all the human race, it is improper, therefore, to say that a place or admittance into heaven, is *salvation* at all. It would be highly improper to say that God is saved; because he is happy, and cannot be otherwise than happy; and it is equally improper and foolish, to talk about salvation, as it respects the human race, if their final happy condition after this life is as sure as the happiness of God is sure. Salvation, on this view, has no application to our case, no more than it has to God. If then the *term*, and the *fact*, are to be confined to this present state of things, we enquire, is it or is it not *conditional?* Universalists will answer, as we fancy they are compelled to answer, that it *is* conditional, inasmuch as it is to be *sought*, or not had. Now as it is certain that many are never saved in this life, even as they view the thing, and pass out of time unsaved, it follows of necessity, that salvation is not *unconditional* nor *universal*, as Universalists boast and vainly hope. If it is *unconditional*, we ask with great surprise, why are not all bad men made good instantly, as God is *good* and powerful?—and why have not all men been good in all ages, and from the very beginning, for the same reason? We cannot tell, except we give the Universalists' reason, and this is it, namely, that God has a *use* for *every* volition of man, good or bad, as we have shown already from Mr. Ballou's *Treatise on Atonement.* Now, if God has a *use* for every volition of man, whether sinful or not, it follows that there is *no sin*, and that the term salvation *from* sin is wholly inapplicable to the human race, even in *this* state of being; and therefore, there is no salvation anywhere; the term is a burlesque on the works of God, implying that he has need of something by way of repair; which is folly, and cannot be admitted in relation to the *proper* and identical works of God. Now, this is pure *Deism, a name* which Universalists affect to despise, and con-

sider as derogatory to them as a sect; while in truth and in fact they are pure and radical deists in these respects, whether they know it or not. Deists are willing to admit, that Jesus Christ was a good teacher, and even a great philosopher, but nothing more; and Universalists say the *same thing*, giving him the place of a mere man, and denying the vicarious nature of his death on the cross, and his deity: what else is this but Deism? and is not Deism *infidelity?*

Universalists, as a people, lay great stress on the *mercifulness* of God to mankind, in relation to *salvation;* yet by consequence of their sentiments, deny this very mercifulness. But how do they deny it? As follows, is our answer: they teach that with God there is *no pardon* for sin, inasmuch as every man *must* suffer to the full extent of the demerit of his actions in this life. Now, on this view, where is the room for mercy to enter? Is it not excluded? It is true, however, as a kind of palliation to so monstrous a notion, they say God forgives men their sins after they have suffered for them; a thing as impossible as it is foolish. Just look at the idea for a moment: say a man has committed a sin, for which he suffers, or is suffering. Now when the suffering is over, what more? Why pardon follows, say they. But suppose pardon *should not* follow, will he suffer on? O no! because that would be unjust in God. By this we see that pardon, *after* suffering, is of no possible use, and therefore, is not called for, and is worse than a chimera; because it shows up this all important trait of Christian theology in a light which is tantamount to a flat denial.

Even Mr. Ballou has scouted this notion of forgiveness after suffering has been executed; see *Treatise on Atonement*, p. 79, where, in ridiculing the common belief of sins being forgiven to men on account of the *atonement:* "But how (says he) can I *forgive* a man a debt, and (yet) oblige him to pay it? this is more than I can see." But on this subject, that of the atonement, Universalists *will not* see, that all it can do is to make it *possible* for God to pardon sinners, on condition of faith, repentance, and reformation. Without this atonement, we cannot have even this opportunity of salvation. If all the blessings of nature are extended to man on condition of acceptance and *use*, why not that of salvation, under the administration of the same God or governor of the Universe.

To *suffer* according to the demerit of sin, is *not* salvation; but *pardon* on the account of the merit of Jesus Christ *is* salvation; if pardon, therefore, be rejected as a Scriptural doctrine, then salvation is not possible to any individual of the human race, as it is not applicable to their condition, being of no possible use, any more than salvation can be of use to that which *cannot* be lost.

Universalists, when pressed hard to make known the use of

their preaching; give for answer, that it is to save the people from the *fear* of *hell* in another world. Were they to answer, that it is to make the *morals* of the people better, this is refuted by their belief that God has a *use* for every *evil* volition of man's mind, and therefore are not called to better the works of God by reforming the morals of the human race. That God has a *use* for every volition of the human heart, is similar to an opinion of one of the ancient Gnostic sects; which was, that to indulge *all* the propensities of our nature was the *only* true way to please the deity; for they argued, that for this purpose the passions were given.

But as to the *use* of Universalist preaching, as above stated, which is, namely, to save the people from the *fear* of an *orthodox hell*, this answer is surely unphilosophic; because, were all people to become Universalists, their preaching would be at an end, as there could be no further use for it. It is unphilosophic also, from another consideration; which is, that the more mankind are led to *fear* and *tremble* respecting their future happiness, the greater will be their surprise on being ushered from this state into a glorious heaven. Now, inasmuch as Universalists go about to take awav this fear, they go about to lessen the future happiness of a future state; surely this is a work of *retrogade* supererogation, as strange as it is erroneous. Were this fear destroyed from the minds of the individuals of Christendom, what might not be the demoralizing consequence? Where there is no *fear* there is no reverence; and where there is no reverence in morals there is no religious virtue; consequently no spiritual religion: hence Universalists do not believe in spiritual, mysterious, and miraculous conversions, as do the orthodox sects; which doctrine is taught by the Saviour himself; in his account of that change as given to one of the elders of the Jewish Sanhedrim, see John, iii. 3: "Except a man be born of water and of *the* spirit, he *cannot* enter into the kingdom of God."

Now, were the countries of Christendom inhabited by a people who should not *fear* this hell of the Scriptures, as believed in by the orthodox sects, how long would it be ere they would in fact know or care any thing about Jesus Christ, so long as they should know that there is no hell in another world? We think it would be no great lapse of time. What a happy state of things this would be; how men would rejoice in God, on account of his goodness and lenity to their crimes and sins; how amazingly would this belief restrain the outbreakings of depraved nature; it would soon be a universal paradise here below, on account of the free unrestrained operations of the ever active spirit of man let loose in all its powers, on the face of the earth; which spirit is inclined to do evil, and that continually, *according to the* Scripture account of our natures.

The Scriptures teach, that men should *pray* always, and in every thing give thanks to God: do Universalists, as a people, believe and practice this? We believe not; as on *their* view of religion, there can be no possible use for it: for, say they, who can alter the mind of God, or inform him of anything by praying—not seeming to know that prayer was ordained for the *spiritual cultivation* of the human soul, and is the very reason why God will not bestow religious blessings, except he be sought unto in this very way, in the name of Jesus Christ—where that name is known.

Universalists believe that the death of Christ is of no use to mankind, only as the *figurative* meaning of that event is understood. To prove this we cite page 131, of Hosea Ballou's *Treatise on Atonement*, where he says—"The *literal* death of the man Christ Jesus is *figurative;* and all the life we obtain by it, is by *learning* what is represented." Here, *learning* is put as the *means* of salvation; whereas *faith*, by the New Testament, is put as the *means*, which is a principle very far in its nature from *learning*, *knowledge*, or *information*, in our opinion.

We have always believed, that the ceremonies and sacrifices of the temple worship of the Jews, was *figurative* of the final, and one great sacrifice of the soul and body of Jesus Christ, for the *sin* of Adam, and for the *sins* of the whole world; but here we are taught by Universalists, that the sacrifices of the Jewish religion, were the *figures* of nothing but a *figure* after all: where, therefore, is the end of this figurability of Universalists? Suppose we were to understand all the Scriptures say about God, about heaven, and about moral obligation, as *figurative;* even Universalists might object, yet, to us, it apppears that the Scriptures are not less definite about the *vicarious* and *expiatory* death of Jesus Christ, than they are about the *being* of God, the reality of heaven, and moral obligations.

The New Testament Scriptures, teach that *repentance* toward God, and *faith* in our Lord Jesus Christ, are the *conditions* of salvation; but Universalists say, that the condition is the *understanding* of a *figure*, which implies neither repentance or faith, but a mere trait of *information* only. This is Gnosticism, or salvation acquired by *knowledge*, as held by the Gnostics—a sect of spurious Christians, which overrun many countries, in the first ages of Christianity. On this plan as set forth by Mr. Ballou, how few even in Christendom, are there who can be saved, as the death of Christ can do no good to any man, only as he can *understand* the abstruse, allegorical and figurative meaning of matters too high for the *entire* comprehension of the human mind. Even Mr. Ballou himself, at the very moment of his writing the above sentiment, was far from being *sure* of his own *salvation*, as attainable in this life; inasmuch as he was not *absolutely* certain, that he did fully and completely understand

the figurative meaning of Christ's death. But on the orthodox plan of *faith*, the simple as well as the wise may be saved; as *faith* in its very nature, supposes something materially different from knowledge, and is in a manner, a confession of ignorance; on which very account, *reliance* or *faith* has its existence. On this plan, the ignorant may come to God as well as the wise; *believing* his word and crediting those things in his word, which are too high for their understanding, (as did Abraham) as are many subjects of true theology. Is not this a *better* way than to expect salvation by mere *knowledge*, or by the understanding of abstruse figures, and better adapted to the universal condition of mankind? We leave the reader to decide, even though a Universalist.

Universalists do not believe that the conduct of human beings, whether good or bad in this life, can in any way affect their condition in eternity, as being either rewardable or punishable; yet says Mr. Ballou, in his *Treatise on Atonement*, page 144, in speaking of "atoning grace," says, "it opens a door of everlasting *hope*, and conducts the *soul*, by way of the cross, to immortality and eternal life." Now *this* sentence is admitting, in the fullest sense, that salvation in another world is *conditional*; because he ascribes it to atoning grace; which grace, had it never been manifested, no door of hope about immortality and eternal life could ever have been opened; and if no door had been opened, then no soul could ever enter into such a state, consequently salvation is conditional, depending on "atoning grace." The chief inconsistency, however, of the above sentiment, consists in ascribing eternal salvation to *grace;* as eternal salvation, according to Universalist doctrine, was never placed in relation to the human race, in any other attidude than that of *absolute certainty*, without reference to any condition or circumstance whatever, other than the eternal will of God: to say it is of *grace*, therefore, on account of *any medium*, is to contradict, point blank, this indubitable certainty, and overturns their opinion of unconditional salvation, inasmuch as atoning grace, may or may not be received, as the human soul may elect, as the Scriptures teach—which say: "Give diligence to make your calling and election sure.... for *so* an entrance shall be ministered unto you abundantly into the *everlasting* kingdom of our Lord and Saviour Jesus Christ." 2d Peter, i. 10, 11. On the Universalist plan, "immortality and eternal life" is just as sure to all mankind, *without* this "door of hope;" *without* the way of the cross, and *without* "atoning grace," as with it; for they do not hold that the *death* of Jesus Christ *procured* anything for the world in relation to this thing, but was merely an *attestation* of good wishes, but not in any sense *vicarious* or *expiatory*.

The Scriptures, in both the Old and New Testaments, speak much of the *merciful* disposition of God toward mankind. But this is entirely contradicted by the theory of Universalists; inasmuch as they hold that each sinner, from Adam down to the last human being which may be born into the world, must suffer according to the *demerit* of each sin, in their own souls and persons; by which doctrine *mercy* is excluded altogether from the earth, or rather never had an entrance here, unless it is contended that a privilege to *suffer* is the *mercy* of God; which to us however, appears a great and very curious absurdity.

If it is true that God has a use for every volition of the human heart, whether good or bad, as stated in Mr. Ballou's *Treatise on Atonement*, as follows: "The Almighty has a good intention in every volition of man," how is it, therefore, that it can be shown a *just* thing, that any man, however sinful, should *suffer*, as by it God's *good* intention is carried into effect? To this a Universalist will reply, by saying, however sinful each wicked volition of each individual of the human race may be, they are nevertheless, when considered as a *great whole*, not at all sinful. But to this we reply in our turn and say, that which is not sinful as a *great whole*, cannot be sinful in its parts, as this would be a *contradiction* in the very *nature* of the thing, and therefore absurd.

On the subject of man's becoming a sinful creature, Universalists, who have given themselves the trouble to make out a theory on this subject, have the following curious opinions: They believe that when God *created* Christ, long before the creation of this world and of man, that he created man *in* Christ; at which time, and in which condition, the *law* of the *spirit* of *life* was the *whole* governing principle of his nature. But at this time, when so created in Christ, man as yet had no *form* or tangible being, yet was in a condition in which the *law of* the spirit of life was his governing principle; however difficult this is to be conceived of, so they think it was. But after this first creation, in which man was good,—God, as if not satisfied with him, reduced him to a state of *flesh* and *blood*, or to a state of formation; in which condition, the *law* of *sin* became the governing principle of the whole man. In *this* condition, it appears the great Supreme does not like him, half as well as before; and accordingly institutes the gospel to bring him back again from this *formed* condition, and from under the *law* of *sin*, to his original state of being in Christ, before he had any tangible existence, or was placed on the earth, as stated by Moses.

That we are not mistaken about their views on this subject, we quote Hosea Ballou, from his *Treatise on Atonement*, page 145, as follows: "1. God created man *in* Christ the Mediator, *in which* creation, the law of the spirit of life in Christ Jesus.... *was the* whole governing principle of his nature.

2d. After the creation of man in this divine constitution, it pleased the Almighty to *reduce* him to a state of formation in *flesh* and *blood*, in which constitution the *law* of *sin*.... became the governing principle of the whole man.

3d. God has revealed his divine and glorious purpose of bringing man back from his *formed* state, and from under the law of the earthly Adam, to his *original created state*, forever to be under the governing power of the law of the heavenly constitution."

Now what are the errors of this invention, about the introduction of sin into the world? They are as follows: 1st. It supposes that Christ, the Eternal *word*, was at some vast distance of past eternity, created and brought into being; which is absurd, unless we can suppose there was a time when God had no *word*, or in other words, no *power*, notwithstanding the Scriptures state plainly that—"In the beginning was the *word*, and the *word* was with God, and the *word* was God. And the *word* was *made* flesh, and dwelt among us, and we beheld his glory, the glory as of the *only* begotten of the father, full of grace and truth." St. John i. 1, 14. Now, as to this beginning,—what was it? Universalists will probably say, it was the time when God made his own *word*, or *power*, or in other words, when he made Christ. But the orthodox sects, say it was the time when Christ, the *word*, the *power* of God began first of all to make angels—the first spirits of heaven—and subsequently, all worlds, with their various inhabitants. This we prove from the same chapter, verse 3, as follows: "All things were made by him, (Christ) and without him was not anything made that was made." Consequently he made angels, as well as men, and all things else, which can be called being, himself excepted; as God, and the *word* of God, or the power of God, is independent, and self-existent—a being without a cause. So that we perceive their first error, namely, that Christ was *created*, is a palpable one, of the first magnitude; setting forth as if God created his own *word*, or *power*, which, in, and of itself, is absurd. To this *sense*, respecting the *deity* of Christ, there is no contradiction, as supposed by Universalists, in the 14th verse of the 3d of Revelation, which calls him the "*Beginning* of the Creation of God;" as if God *created him;* when the truth is, the passage means that Christ, the word, and *power* of God, was the *beginner* of the Creation of God, instead of being created, and is properly the king of all created beings. He even created his own body, in which he afterwards appeared; as it is said, *a body hast thou prepared for me.*

A second error is therefore, that man was never so created, as supposed above, by Mr. Ballou; for if Christ was not created, it follows of necessity, that man was never created *in* him—in the sense of the above author—before he was made flesh and blood,

as we find him in the garden of Eden. This also makes confusion with the account of man's condition, as given by Moses, when it is said, that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of *life*, and man became a *living* soul," or spirit. Gen. ii. 7. But, says the reader, how does the confusion appear, as spoken above? It appears in his having *two spirits*; the first spirit, which was made *in* Christ, *before* he was formed of *dust*, and the second spirit, *after* he was formed of *dust*, and thus the confusion is made out; because a man with *two* souls, or *two* spirits, would be a monster, as well as a man with two bodies.

And third, it makes God the *direct* author of sin; not only of sin as a *great whole*, but of sin in each individual of the human race, by fixing it into the *nature* of the first individual from whom each individual was to proceed, till the birth of the last human being, while time shall endure. It shows up the Divine being in a changeable light; inasmuch as the opinion makes it out that God did not like man, as he was in his first created condition in Christ, before he was formed of the dust, although he was then wholly under the *law* of the *spirit of life*, and consequently took him out of that first condition, and reduced him to flesh and blood—in which condition, the *law* of *sin*, was made to wholly govern him. And now, according to Mr. Ballou, he did not like him, and therefore, has instituted the gospel to bring him back again to his *first* condition, as he was before he was made of dust, and if he might not even then be suited with him, who can tell what next the Supreme Being may see fit to reduce him to. To substantiate this opinion, that of man's existence, before he was reduced to an earthly creation, he refers the reader to the second chapter of Genesis, fifth verse, where it is said: "And there was not a *man* to till the ground." From that place, he infers that the account of the creation of Adam and Eve, as given in the *first* chapter, relates entirely to Adam's having first been created in Christ, before he was reduced from that condition to a condition of flesh and blood. But this *inference* is disallowed, when we examine that first chapter in relation to this thing, which is as follows, see verse 26: "And God said let *us* make man in *our* image, after *our* likeness; let *him* have dominion over the *fish* of the *sea*, and over the *fowl* of the *air*, and over the *cattle*, and over all the *earth*, and over every creeping thing that creepeth upon the earth."

Now if the notion of Mr. Ballou is the right notion on this subject, we enquire in what way could man, or could Adam and Eve, have exerted their delegated government and control of the animals of the earth, if at that time they existed only in the fanciful and chimerical manner he has represented? And more *than this*, how could they have, in that condition, multiplied, replenished, and subdued the earth, governed the animals, &c.?

The thing was impossible, and therefore untrue; by which we ascertain that the account of man's creation, as given in the *first* chapter, is the same as in the *second*, with only this difference, in the second the manner *how* it was done is stated, namely, of dust, while in the *first*, the *fact* only, while the *manner* is delayed in the account, a few lines further on.

That man was thus created before he was created, is contended by Mr. Ballou, on page 35 of his *Treatise on Atonement;* the most unproveable opinion ever started by man, and the most chimerical, as appears to us. He thinks, because it is said in Gen. i. 26, that *man* was made in the *image* of God, and because it is said, Heb. i. 2, 3, that the *Son* of God is the express *image* of the person of God, that consequently Christ the Mediator, was the first human soul ever created. But this cannot be true, as it has for a consequence this wonderful conclusion, namely, that the *soul* of *Adam* was and is the *Mediator* between God and man, and is in truth the man Christ Jesus. We prove this to be his opinion, from his own statement, in his *Treatise on Atonement*, page 123, as follows: "It is plain to me, from Scripture, that the *Mediator* is the first *human* soul which was created." But this is refuted, when it is recollected that the *body* of Adam was formed *before* we hear anything about his *soul;* see Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of (animal) life, and man *became* a living (immortal and intellectual) soul. Here is no intimation of the soul of Adam having been in existence before his body was made; nay, the very formation of the sentence shows point blank, that it was created, and produced by the mighty power of God, which was Christ the eternal word *subsequent* to the formation of his body, inasmuch as it reads thus: "and man *became* a living soul;" which form of speech shows its *progression* at that identical time, into being, under the Almighty hand; and that it had no previous existence as supposed by Mr. Ballou. On this view, namely, that God created Christ, and then that Christ created all things else, there follows another exceedingly curious result, which is, that Christ created himself; for it is said of him—John, i. 3—that "*all things* were made by him; and without him was not *any thing* made that was made;" and consequently he must have made himself, if he is not the self-existent God, or the Scripture as above quoted is not true, which says Christ made all things, and includes himself if he is a created being, and is included in the idea of *all things*.

That man's soul, or that the first human soul which was made was not Christ the Mediator, as supposed and plainly stated by Mr. Ballou, appears from another quarter; see John xvii. 5, as follows: "And now, O Father (of my humanity) *glorify thou me* with thine own self with the glory which I had

with thee before the *world* was." Here it is proven that Christ existed before the creation of this earth, or mundane system. But as it respects the first human soul, it was not made till the whole world was finished, animals and all; when on the sixth day of creation the body of Adam was made, and the soul brought forth from non-existence immediately after, and united with it. Wherefore we think we have overturned the idea of Christ having been created, as well also as that he was the *first* human soul which was created; and refutes the idea of man's heavenly nature existing before it did exist in his soul, as first produced at the time his body and soul were united in the terrestial paradise.

But as to the *image* of God, in which man was at first created, we ought to give our opinion, inasmuch as we have contradicted the opinion of others. We think it was simply the immortality of the soul, together with its intellectuality and free agency, in which respects it is the image of God. This opinion also includes the body of man, as it is to be raised from the dead; and the same numercial particles, which for a time the spirit is to be separated from, are to assume a different mode of existence, which as mere matter, considered abstractedly from the spirit, cannot be shown to have been affected by the change called *death;* and therefore this vehicle of the ever living spirit, is, as to its *endless being* from the time of its creation, equally the image of God with the soul. Therefore it is said that *man*, including both soul and body, and reasoning faculties, was made in the image of God. But says one, and possibly a Hicksite *Friend*, what reason can there be in raising up the very same body from the grave, which died and was buried there, and soon returned to dust as it was? where is the propriety of such a supposition? We answer this as follows: will it not be an ingredient in the happiness of the blessed, that identity, as well of body as of mind shall then exist? will it not be to the praise of the glory of God, that the very evidence of Christ's victory over death shall be ever present among the hosts of heaven? is it not a virtue and a pleasure, when a poor miserable wretch, who is suddenly exalted to great opulence and power, should preserve the remembrance of his former poverty, and thus have the cause of both praise and humility ever before his eyes? The same, so far as this simile can apply, may be supposed of the resurrection bodies of the saints. It must be a pleasure, that the same bodies and minds which were originated together in the earth, were redeemed together, did acts of worship, homage and praise together, were afflicted together, should be together in fairer worlds than this, to be the evidence of the state from whence they were raised up to eternal glory by the death and *merits* of Jesus Christ. All the distinctness of limb and countenance, for identity's sake, must accompany a resurrection of

the body. Whether the subject were in infancy, youth, or old age, male or female, whether great or small, there must remain the traits of identity—which very circumstance will greatly enhance the happiness of the saved, as by this means they can know each other.

The same argument will apply in relation to the damned; the same bodies which must then accompany the same mind, which agreed so well together in acts of sin and depravity. Therefore not only teeth for identity's sake, but all the limbs, with the countenance, attitudes and gestures, must and will accompany the mind through all the dismal journey of eternal damnation, as the evidence of their origin on earth, and of the opportunities they there enjoyed of having secured a better inheritance, and also the use they made of such opportunities; which reflections will cause them to gnash their teeth, and blaspheme the righteous judge of their doom; and thus possibly we see the reason of that singular expression—gnash their teeth for pain.

But as it respects the Scriptures, which state that Jesus Christ is the express image of the person of God, they are to be understood in a much higher sense; for while man has but few traits of the eternal God, Christ has all the traits of that being. Now mark what is said in Hebrews on this point, respecting the true character and person of Christ, as follows: "Who being the *brightness* of his (God's) glory, and the *express* image of his person," &c. In the account of man's being the image of God, as given in Genesis, there are no such statements as *express* image, *brightness* of his glory, &c., which sufficiently marks the immense difference there is between the sense in which man is the image of God, and that in which Christ is his image.

Mr. Ballou seems to believe, on page 151 of his *Treatise on Atonement*, that could it be shown in Scripture that a soul on leaving this life in an unsanctified and unprepared condition, cannot in eternity be altered for the better, that it would present a formidable, if not an unanswerable objection to universal salvation; but avers that no such Scripture can be found. To prove this, we have no idea of quoting what he calls an addition to the Scriptures, which reads, "as the tree falls so it lies; *as death leaves us, so judgment will find us*;" as we do not know that it can be found in the Bible; yet there are passages having pretty much that meaning, which we will now present the reader. "For what is man profited, if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" Matth. xvi. 26. The same is stated by St. Luke, ix. 25. "For what is a man advantaged, if he gain the whole world and lose himself, or be a castaway?" That these passages *do not* allude to the loss of one's natural life, is clear; be-

cause all men, both rich and poor, must and do die, and therefore the terms "lose himself, or be a cast away," cannot refer to this fact. It most evidently has a moral allusion, therefore, and alludes to the penal death of the soul in another world. There is no other sense in which the terms cast away can be understood, as there is hope in all cases, while there is life remainining, on which account the terms are inapplicable to any temporal condition. No man can lose his soul in this life, or, if the reader please, no man can lose his life, while he is alive. It is clear, therefore, the loss cannot be sustained except when temporal life is past, and in another world. This is what St. Paul meant when he said, "But I keep my body under, and bring it into subjection, least that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. ix. 27. Now did this Apostle mean by the words cast-away, temporal death? By no means; as however much he might keep his body under temporal death could not be avoided. It remains, therefore, that he meant by the terms cast away, damnation after death, and nothing else but this. There are other passages which go to show the loss of the soul after death, as in Luke xvi. 23, where is an account of the *death* and damnation of the soul of a certain rich man, of whom it is said that he *died*, "and in *hell* he lifted up his eyes, (instinctive knowledge of the condition he was in,) being in torments . . . tormented in this *flame*." Much ingenuity has been expended by Universalists, to do away the evidence it gives of such a state after death, but evidently very far fetched, and without the least plausibility. Could they but find one passage in all the Bible half as plain as it relates to the really unconditional salvation of all mankind, they would seize upon it as upon hid treasure; but it cannot be found. It cannot be applied to the Gentiles, as their condition was a condition of *hope;* for they were promised to the Messiah, who was to reign over them in the fullness of time, which he could not do if they were in hell. The hell they were in could not be the grave, as in it there is no suffering; it could not have been a guilty conscience suffering in this life, as in such a case there is hope; while in the case of the damnation of this rich man's soul, the text offers no kind of hope, when it says that an impassable gulf intervened between him and a happy state. Also in Luke xii. 20, is an account of another rich man, who had promised himself a long and luxurious life, in the enjoyment of his wealth; but as it was seen of God that he so unboundedly trusted to his wealth, to the exclusion of the support of the Supreme Being, it was seen fit to take him from the earth, as we learn from the above Scripture, where it is said in relation to him, "*Thou fool, this night shall thy soul be required of thee.*"

Concerning these two cases as above alluded to, even though they could be said to be parables, which, however, we believe

cannot be made out—yet they *must* be considered as *true*, as no parable can convey a false *doctrine* and have God for its author, by the use of over strained language—which is done in Luke, 16—if there is no *hell;* for the terms, "*hell*," "*tormented in this flame*," &c. or flames, is language altogether too severe and horrible to be applied to *any* condition of man in *this life*—Jew or Gentile—saint or sinner—savage or civilized.

Now if it is *impossible* that any soul of man can be a castaway after death, as Universalists believe, then the above quoted Scriptures are without meaning, as according to them no place or condition, either in this life or in that which is to come, can the soul of man be considered as *cast away*, or as wholly *lost*, which is the meaning of the term. It would appear that the Revelator believed this thing possible, when he says, Rev. xx. 6, "Blessed and holy is he that hath part in the *first* resurrection, on such the *second death* hath no power." The second death in this place, it appears, is to take place after the first resurrection; which first resurrection is that of the saints, as stated by St. Paul, 1st Thes. iv. 16, "the dead in Christ shall rise first." But those who are not privileged with a resurrection at that time will not be considered the dead in Christ, and will therefore be *hurt* by the *second death*, which is damnation in hell, from which we have heard of no deliverance, and is to be consummated in a *lake*, or *ocean*, or world of fire and brimstone, which is the *second* death. The *first death* was that of the fall of the whole human race in Adam; the *second* death will be that death which will follow this life, and will be visited upon all such as shall, in the estimation of God, be guilty of finally rejecting his offers of mercy in his *Son*, when his *mediation* shall have ended, which will end at the time of the final judgment, or end of the world.

To lessen the force of this last quotation—Rev. xx. 6—there need be no attempt made by Universalists, because it is found in the book of Revelation; for Ballou, Balfour, and the best writers of the order, quote that book freely, wherever it suits their purpose, therefore it must be authentic and good Scripture.

"Fear God who is able to destroy both body and soul in hell." Matth. x. 28. "But I will forewarn you whom ye shall fear: fear him which after he hath killed hath power to cast into hell; yea, I say unto you fear him." Luke, xii. 5. Now, if as Mr. Ballou seems to believe, the souls of wicked persons leaving the world in that condition, are to be privileged with an opportunity of further improvement, in a moral point of light, it appears they are to take their first lesson in hell; and whether they will improve fast enough ever to get out, is extremely doubtful, as we have no intimation that the judgments of God is to be reversed or mitigated, but the contrary, which is eternal—Heb. vi. 2.

That the best writers among Universalists do believe that the wicked, leaving this life in that character, may be converted after death, we prove from Mr. Ballou's *Treatise on Atonement*, page 169, as follows: "Why the idea has become so general, that souls cannot be enlightened and converted from sin to holiness *after* the *death* of the body, is difficult for me to determine." Here we see this writer admits the belief, and contends for it, and could he but perceive it, yields to the idea of there being a hell in another world, inasmuch as in the above sentence he admits that human souls may be in a *sinful* state, and consequently in an unhappy and miserable one in eternity, even from his own showing, for he says that sin and misery are inseparable. But that such may be the case, is extremely improbable, on account of powerful Scripture intimations to the contrary, which we have already shown, and still proceed to show—see Ecc. xi. 3: "And if the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be." Respecting this quotation from Ecclesiastes, are we to imagine that it means no more than to inform men that a tree will lie still on the ground when cut down, if nobody don't draw it away, till it rots; or are we to gather from it that the spirit of inspiration, intends by the figure to apply it to the final characters of the human race after death; and as the natural position of a tree when felled to the earth is inherently an unalterable one, so also is the condition of all human souls, who pass from time to eternity, retaining without end the same characters, whether good or bad, in which they leave this life. If so, then we have a meaning worthy inspiration; but if it apply simply to a *tree*, and the manner of its lying on the ground, it appears to us a very simple communication indeed. But, if we have hit the right meaning of the passage, we think we can corroborate it still further than we have already done; see Heb. ix. 27: "It is appointed unto men once to die, but *after* this the judgment." But what kind of a judgment is that to be which is to take place after death? We will let St. Paul inform us; see 2d Cor. v. 10: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." It is useless for Universalists to pretend that this is done every hour and every day, as in that case the Apostle could not have put it in the *future* even after death, as he has done, but would have written, that men *do now* appear before the judgment seat of Christ, in the present tense; which he has not done, as Universalists wish he had. This was a doctrine believed by Solomon, who lived a thousand years before the time of Christianity, (and five hundred years before the time of Zoroaster,) as appears from the last verse of the last chapter of the book of Ecclesiastes, who says that "God *shall bring* every work into judgment, with every

secret thing, whether it be good or whether it be evil." This is also put in the *future*, the same as St. Paul has stated the doctrine, and cannot therefore be in this life.

That the wicked, departing this life in that character, are never to change for the better, or be converted in eternity, we further show from Rev. xxii. 11, as follows: "He that is unjust let him be unjust still and he which is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still." That this statement of the Revelator is intended to be applied to the moral condition of the souls of men after death, is evident from the fact, that in no period of human life, does the word of God so fix the conditions of men as that it can be said of them, "he that is *filthy* let him be filthy still;" or, "he that is *unjust* let him be unjust still;" as if at some period of life, it were impossible after that to reform one's character. It is in vain to apply this Scripture to the overthrow of the Jews by the Romans, because it was not written till about twenty years *after* that occurrence, according to the best authors on that subject, as we have before shown. *This sense* of the quotation is confirmed by Jesus Christ to the Revelator, in the verse next ensuing, who says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." But says the reader, how can *this* Scripture be applied to the day of judgment, on account of its saying, "*Behold I come quickly*," as if it were expected this should be fulfilled immediately? It can be applied in *this way*, the Christian dispensation is the *last* dispensation of the earth; or as it is said in another place, "it is the *last* time;" which dispensation will soon be over, when the end will come; and then shall every man receive according to his doings, and if found *filthy* and *unjust*, so he must remain, for all any light the Scriptures give on this subject to the contrary. We have not the least possible doubt that the 46th verse of the 25th of St. Matthew has this *very* subject in view when it says, "And these shall go away into (eternal or) everlasting punishment, but the righteous into life (everlasting or) eternal." Now if these are to go away into *eternal* punishment, which is according to the *original*, it is impossible to be understood otherwise, as every *educated* Universalist or orthodox scholar well knows; how is it therefore possible, that the idea, as suggested by Mr. Ballou, of *conversion* after death, is in any way admissible? And if not, then an insurmountable barrier is opposed to universal, *unconditional* salvation, sure enough, even according to Mr. Ballou's own admission. It is, however, proper for us in this place to state, that after Mr. Ballou had written his *Treatise on Atonement*, in which he has suggested the possibility of men's dying in their sins, and of their being converted after death, as above noticed, *that he has* seen fit in his preface of that work to draw back a

little from the position, and rather to disallow *either;* as no doubt he found out that it was in reality admitting the existence of *too much hell* after death, as he says *sin* and misery are not to be separated. In relation to this we remark, that it is likely Mr. Ballou and his coadjutors in opinions, had not exactly made up their minds to believe in the grand *salvo* of the *resurrection*, which is to save all, both good and bad, and to fit them for heaven. Thus we see that it is a *thriving* system, and to what size it may yet arrive is hard to guess.

But we come now to notice one of the strangest vagaries on theology ever propagated as sober truth, and this is the opinion of Universalists about the fire of the New Testament, into which sinners are there threatened to be cast, and to be burnt without end. We will quote a few passages, and then state their belief of their meaning. "And now, also, the axe is laid unto the root of the trees, therefore *every* tree which bringeth not forth *good* fruit, is hewn down and cast into the fire." Matthew, iii. 10. Also, in verse 12, it is said of Jesus Christ, that "he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn the chaff with *unquenchable fire*." "And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell." Matth. v. 29. "But whosoever shall say, thou fool, shall be in danger of *hell fire*." Verse 22. Also, in Mark, chap. ix. verses 43, 44, 45, 46, 47, 48, the subject of the fire of hell, which is there called unquenchable, is over and over repeated, in the same form of speech, and set forth as a state of distress and punishment, as well as the other passages before quoted on the subject of hell fire. But what think ye is the opinion of Universalists of all these passages, and others like them, as found in all the Scriptures? Why that they denote *salvation*, the *fire* of God's love, &c.; which, were it so, all we can reply is, that the wicked in the New Testament, are threatened with nothing less than eternal salvation for all their sins; a circumstance remarkably calculated to reform the wicked wherever they may chance to be read. According to this opinion, the hell fire which can never be quenched, and into which the wicked, which are called chaff, are threatened with being cast, is the love of God, the happiness of the Christian religion, and salvation. To prove Universalists *believe this*, see Ballou's *Treatise on Atonement*, pages 161 to 167 inclusive. Of this belief, says Mr. Ballou, "I am as fully persuaded.... as I am of any idea in all my study."

If *threatenings* and *promises* mean the same thing, then *virtue* and *vice* are but one, *rewards* and *punishment* are the same, *heaven* and *hell* are the same, God and the devil are but *one and* the same being, saint and sinner are but the same characters, moral government is a farce, accountability is nothing,

farther than a mere accountability to one's self, and even this is of no mortal use: angels are men, and men are devils, and devils are saints; because men are saints, the *fall* is *no* fall, sin is not sin, death is an enemy, yet was appointed of God, Christ was a mere man, and needed salvation as well as others; there is no free agency, all is fate, all is one great machine, all is according to the will and desire of God; and yet sin, it is argued, exists. Thus Universalist arguments on the Scriptures, jumble and confound truth and error, without end, object, or aim, so far as we are able to understand their views; on which account we consider their system a system of infidelity, of the most complex, confused and bewildering description, ever propagated amongst men.

Here also we will state that Mr. Ballou in the *preface* of his book on *Atonement*, has in a measure, recanted, in relation to the *fire*, so often spoken of in the New Testament; which, in the body of that work, he says was that *fire* which purifies the soul of man, but that he now thinks it wholly applicable to the ruin of the Jews, and *their* suffering. Here also we discover the instability of these writers: they seem to have but little condence, after all, in their strange dogmas; and that which they write at one time, they will perhaps disallow at another; but whether their alterations will be better or worse, we shall have to wait and see before we can tell: as it respects the above drawbacks, we do not perceive that he has bettered the matter at all.

In a certain place, it is said by St. Paul, that if in *this life*, Christians have hope *only*, that of *all* men they were the *most miserable*. Now on the ground of Universalism, had not Paul have been far happier, and better off, if he had abandoned Christianity?—as from his own statement, he has made out that he and his fellows were the most miserable of men, except the hope they had of heaven, if they proved faithful to the end. But according to Universalists, Paul had no more hope than any other man; as heaven was sure to all alike: was he not therefore foolish that he did not abandon it? It is of no use for Universalists to say that St. Paul was happy in the midst of his sorrows; for Paul himself, has said that he and his fellows were of all men the most miserable, *without* that *hope:* and as Universalists do not allow that heaven is to be a *reward*, for what a man may suffer here for righteousness' sake,—we perceive that Paul's *hope*, (with that of all Christians,) was not a *reason* why they should suffer, as Christians, *so much* misery, as he speaks of; consequently they suffered as fools, if Universalism is true.

A greater deception was never practiced, than is practiced by Universalist writers; who, when they find any *general* expressions of Scripture, making large, free, and full promises to the *righteous*, who have complied with the conditions, immediately *seise upon it*, and claim it for all, both good and bad—uncondi-

tionally. One such text, we will here exhibit, upon which Universalists seize as a key text, by which they explain many others, in the same way. This text is Gen. xii. 3: "And I will bless them that bless thee, (Abraham) and curse them that curse thee, and in thee shall all the families of the earth be blessed." Now on this text, they claim universal salvation for each individual of the human race, as if anything short of this could not be a blessing, though ever so much opportunity were afforded to all the families of the earth, and to such persons as should choose to abuse the blessing of opportunity, to be saved—could be no blessing. But to show that this promise was, after all, a *conditional* one, as it related to *certain* salvation in heaven, we quote Gal. iii. 8, 9, where it is found that *faith* was to be the *condition* of salvation. The text reads: "And the Scripture foreseeing that God would justify the heathen through *faith*, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then *they which* be of *faith* are blessed with faithful Abraham."

Here it is shown by St. Paul himself, who wrote by the inspiration of the Holy Ghost, that though the promise to Abraham included all the families of the earth, yet not one of those families could be saved, except they should have the *faith* of faithful Abraham: and which of all the Universalist Rabbies can prove that God would *compel* them to *believe*, or to have faith in the Saviour—*the seed* of Abraham?

If the salvation of the Scriptures is not to be extended to individuals of the human race, *conditionally*, then it would appear to us, that in the economy of God's government of the world. means should have been arbitrarily taken, as early as the apostacy of Adam, if not before, to have rendered it impossible for sin to have taken place, if God does not like it—and that he does not, is shown from the Scripture, where it is said that God cannot look upon sin with the *least* allowance—hence, he *was not its author*, as he is not pleased with it.

There being many Scriptures which speak of the restitution of all things, and that all nations are yet to serve Christ, and that all *tears* shall be wiped from all eyes, and that there shall be no more sorrow nor crying,—they are to be understood as coming to pass conditionally, and as nationally. What though all nations may yet serve Christ, before the millennium, yet this does not prove that *every* individual *will* do so, or that *every* individual will *certainly* be saved, even in this life, according to the Universalist view of salvation, because *tears* are to be wiped from all eyes; for it is to be understood after all, that tears can be wiped only from such eyes as *weep;* the wicked do not *weep* much in this life,—it is the righteous who weep, because it is through *great tribulation* that they enter into the kingdom: but not so the wicked, as they are not plagued as are the righteous, nor

*chastened*, nor scourged, as sons that they may be received at last.

As to the *times* of the restitution of all things in the earth, it is to be understood in relation to the rectifying of the disorders and wretchedness, sin has produced in the world, the ignorance of mankind, their want of civil governments, in which the rights of man are to be known and respected, as are at present in the countries of Christendom—the lands of the Bible—and in no others to the same extent: all of which, we owe to God, through Jesus Christ.

This will be a restitution good enought to suit a Universalist, as common morality is all the religion a man needs, or that the Scriptures speak of—as they teach the people—and such will be a restitution good enough to answer the fulfilment of the text on that subject, which the reader may find Acts, iii. 20, 21, and reads thus: "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive (retain) until the *times* of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the *world* (the earth) began; for Enoch was a prophet, and lived before the flood.

The phraseology of the above text, shows plainly, that from time to time, or from period to period, called collectively, times of restitution, the influence of religious *truth* shall prevail in the earth, till all things relative to human happiness—so far as a state of good morals can bring about—shall be restored, and man as a great whole, be temporarily happy, or at least, shall know the rights of both God and men—which, as yet, they have not fully known.

Till this is done by the influence of the Bible, the *heaven* must retain Jesus Christ, when he will come to gather in one, all things in Christ, both which are in *heaven* and which are in *earth*. This text is found Eph. i. 10. By the *things* in *earth*, we understand the souls of men and their bodies, who have had the faith of Abraham in its essence; and whether dead or living when Christ shall come from the heaven now retaining him, they shall be gathered from the four winds, or from all parts of the earth and the sea to him, to ascend to heaven. As to the *things* in *heaven*, which are also to be gathered into Christ, or by Christ, we understand the souls of all such as have died in the faith of Abraham, and are now in *paradise;* which we have before said in this work, is situated in the *heaven* all round the globe, where they are kept till the resurrection, when *they* and those on the earth shall be all brought together, to ascend to the final heaven of eternal happiness, with Christ, the head and captain of their salvation. Or it may be that the expressions *all nations* shall serve Christ, means the glorious time of the millenium, which is to endure a thousand years, when truly all nations will serve Christ. But allowing they will, this circumstance cannot benefit such nations and individuals as have *not*

served him. Because *one* man or nation is *good*, does that circumstance ensure that *good* man's or *good* nation's reward to the *wicked?* Never.

Thus we have, in a short way, explained, in our estimation, those all engrossing texts so much resorted to by Universalists, by the use of our key text, furnished by St. Paul, respecting how to understand the promise made to Abraham, which was to all people, on the *condition* of faith, and not otherwise. This is not to be considered as contradicted by any of the prophets, since the world began, however it may thwart the notion of Universalists about an unconditional entrance of all mankind, both good and bad finally into heaven.

Mr. Ballou, Balfour, and all Universalists, make themselves much sport in trying to show that the orthodox sects by fair consequence, make out the devil to be rather more powerful than God is, on account of his having far more subjects among men than God has. But do Universalists fix things any better? We think not; for their *devil*, the *lust* of men, has full as many in *his* power, if not a great many more; which God should prevent, unless their *lust-devil* is supposed by them to be somewhat stronger than God. Universalists allow, nay they contend, that *all mankind*, are always *more* or *less* wicked till death, on *their* view *of* wickedness; consequently their *lust-devil* is certainly much stronger than God. Thus we see, this ridicule of theirs, in charging the orthodox with having a devil who is stronger than God, is turned upon themselves. But neither of these, the fallen angel of the orthodox faith, or the *lust-devil* of the Universalist faith, are strong at all; only as human beings *allow* them by temptation to get the mastery, which need not be.

Mr. Ballou, in his *Treatise on Atonement*, spends many pages of that work to make it appear that if any of the human race are, or will be miserable after death, then *all* will be; and this he makes out on the ground of *sympathy*, supposing that all holy beings must *sympathize*, and therefore suffer, on the account of those who are damned. But this chimera is refuted in two ways. The first is, from a consideration that God is the best, the holiest, and consequently the most *sympathetic* being there is in existence. Now this God being perfectly acquainted with *all* the cases of sufferings and distress, not only in this world, but in the universe, and has from eternity known this, and must continue to know, even after all suffering shall come to an end, supposing such a thing possible; is therefore just as miserable as he is sympathetic, on the position of Ballou, as above alluded to; and makes God, therefore, the *most* miserable of all beings, which all will at once deny notwithstanding, and proves his position absurd. It is refuted secondly, from the *possibility* that God may eternally *prevent* a thought of the sufferings of the damned ever crossing the minds of heaven's in-

habitants, except the holy angels, in whose presence and that of the Lamb, it is said they shall be tormented forever and ever. It is refuted on another view, even though all the souls who shall be saved from the earth should forever know the sufferings of the lost, from a consideration that just as much as they who are saved shall partake of the nature of God in the quality of holiness, will just so far be removed from a liability to suffer by sympathy, on account of the sufferings of the damned, even though Ballou's doctrine of sympathy suffering were certainly true; for if God does not suffer on that account, with respect to the misery *now* endured in this earth, how is it to be shown that he cannot endue those who shall be saved in heaven with as great a quantum of his own nature as shall protect them from this supposed sampathy suffering? it certainly can be thus supposed, and thus believed. We consider the position, therefore, answered and refuted; as God does not suffer from sympathy, on account of the sufferings of others, as now experienced in this world and in others; the Sodomites for instance, who in the time of St. Jude, were *suffering* the vengeance of eternal fire —not of eternal *salvation*—nor yet that of the destruction of the Jews by the *Romans*—who did not exist as a nation by thirteen hundred years, as soon as did the Sodomites.

For salvation from *all sin*, Universalists depend on the operation of God, to be exerted in and upon them at the time of the general resurrection; by which they contend that then every human being is to be treated alike, all having a glorious resurrection, from not only the dead, but from all sin contracted in their life time, so as to fit them for the joys of heaven. But that an equal consequence arising out of that great event, is to accrue to all of the human race alike, is shown *not to be true*, from Heb. xi. 35. In that chapter is St. Paul's account of the horrid suffering of thousands of Christians in his time, of whom he mentions even *women*, who refused to receive deliverance from *torture* on such conditions as no doubt was offered them, contrary to their *consciences;* submitting to death for Christ's sake, expecting thereby to have a *better resurrection*. This, however, cannot be true, if the rusurrection is to operate on all alike. What resurrection did those martyrs suppose could not be a *good* one, on which account they desired a *better?* This is answered in many places of the Scriptures, where it is said that the wicked dead are to rise or come forth to a resurrection of *damnation*, and of shame and *eternal* contempt, as the original every where reads. This *only* hope of all Universalists, therefore, is in this Scripture annihilated beyond all doubt, as a *good* and a *bad* resurrection are here spoken of.

In order to give God a good chance to make all mankind holy in an *arbitrary* and *coercive* manner, Universalists suppose the soul dies when the body does, or *sleeps*, to say the least of it, till

the resurrection; this is *their* reason for not believing in the soul's immortality; but this is but a fond chimera, in order to save all who die in their sins, notwithstanding Christ has said that if a man dies in his sins that he cannot come where *he* is, the place which he has promised to all his saints who shall *die* in the *Lord*.

It is said by the Saviour, respecting Judas his betrayer, that it had been *better* for that man had he never been born. Mark, xiv. 21. But if *universal* salvation in heaven is certainly to be the lot of *all* men, this Scripture *cannot be true;* as no matter how great a man's suffering may be in this life, if he goes to heaven at last; it cannot be said of him in any way it can be viewed, that it would been *better* if he had not been born. Here then the doctrine of future sufferings is also taught, which no Unversalist can possibly avoid or subvert, and give the text its *full* force and meaning. Even though it could be said of Judas, that in addition to any sufferings he may have endured during his natural life and at his death, he should suffer in *hell* myriads of ages, and then be released, and enter into a ceaseless state of happiness, it could not be said with *truth*, that it would be *better* if he had not been born. There is *no* way to make this out but on the idea of *eternal* punishment. By Universalist writers, however, it has been attempted to be shown that the Saviour's words, "*good* were it for that man (Judas) *if* he had *never* been born," than to have betrayed the son of man—meant after all, nothing more than a mere allusion to the sufferings of Judas, from the time he went out and told the Sanhedrin that he had betrayed the innocent blood, till the time he went and hung himself, including his death; and that the words, "*good* had it been," &c. were but a common mode of expression, then in use among the Jews, when they wished to speak of any one whose crimes had rendered them obnoxious to the laws of society. They contend that the Saviour used these words only in their *common* acceptation, as in use among the Jews. But if so, then it follows that the same might have been said by him in relation to all the Christians of that day, for they were counted as *criminals*, and went to the death for their opinions; *good* then, it might have been said, had they *never* been born, as Judas' condition was no worse than that of the martyrs, who were put to death in the most awful manner, except his soul was damned. But we are not at liberty to suppose the Saviour would bandy words, or common place speeches, with but little and uncertain meaning, even allowing the Jews did often use it in such a manner; for all the words of Jesus Christ are the words of the eternal God, incarnate, who spoke as *never man* spake.

According to Universalists, Judas Iscariot, in a few hours after *his* crime, went directly to heaven, or to a peaceful grave, soul

and body, to await with all saints the sound of the last trump, when he with them, and all the good and the bad together, are to ascend to heaven; while the disciples, who did not betray Christ, remained on the earth, some a longer and some a shorter time, suffering all manner of abuses, and lastly death, in the most shameful manner; and gained nothing thereby, more than Judas did, who saved himself the trouble of a longer state of suffering by his more sudden death.

Are we to believe, in order to make out that there is no hell after death, as do Universalists, that Christ had no other allusion than to the few hours of affliction Judas endured, after he had betrayed his master, in those awful words, "*good* had it been for that man had he *never been born?*" We are not—except we wish to charge the Saviour with a falsehood; as except the soul of Judas went to a ceaseless hell in eternity, the words he there uttered are not strictly true. Christ came not into the world to use uncertain language, or common place phrases, by which to communicate his doctrines—but to speak the truth—to be a reprover—a corrector of errors—a purifyer of opinions and doctrines—to guide men in all coming ages till the end, into all truth; it is derogatory to his God-like character to think otherwise. Had poor wretched Judas have known the doctrine of Universalists, as to the final happiness and holiness of all men, how it would have buoyed his soul up with *hope* in that dreadful hour, and would have made him *so* happy as that he might almost have been persuaded to kill himself, with joy and triumph, instead of horror.

Whether there is a state of suffering or not after death, there would seem to be no doubt, from the reading of the 73d Psalm; and though we have so abundantly proved that there is in the course of this work, yet we will add the following: David, it appears, had nigh well given up his religion, and concluded that as the wicked were so prospered in this life, that he had suffered for naught in the cause of his God and religion; he even went so far as to say that he had cleansed his heart and washed his hands in innocency in vain; but that when he went into the sanctuary God had shown him that this was not true; for he there discovered that the *end* of the wicked was to be damnation in hell after death, as we understand him; *then* he made his confession, and acknowledged that he had been exceeding foolish. See what he says of them in that Psalm: "There are no bonds (or fears) in their death, their strength (of mind at that hour, is firm," (being ignorant.) During their lifetime, he says of them that they were not in trouble as other men, neither are they plagued as other men. Their eyes stand out with fatness, they have more than heart can wish. And they say, *How* doth God know? is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world." But what is

the closing scene respecting them? "Surely thou didst set them in slippery places: thou castedest them down *into destruction*. How are they brought into desolation as in a moment? they are utterly consumed with terrors. As a dream when one awakeneth, so O Lord, when thou awakest, thou shalt despise their image." Now, when can all this take place respecting these characters? Certainly not in *this* life; because the text describes them as temporally happy all their lives, even to death, and even *then* they have no fears. We defy, therefore, all the ingenuity of all the Universalists of Christendom, to save these *characters* from a state of *suffering* after death, as here attested to by David; and if they cannot, then the hell which the orthodox sects believe exists, is made out. Who are the characters in *this* life, whose image God despises? *None* is our answer; for it is written, "his *tender* mercies are over all his works" (in this life.) But there is coming a time when this will not be true—a time when God will *despise* the image of the wicked, and will utterly destroy them with terrors.

If Universalism is true, then the Apostles preached it; but if they preached the glad tidings of no hell, no day of judgment, and no devil, why did the Pagans persecute them? Nay, it was because they preached the exact contrary in all the above respects. Can an instance be found, where the wicked have ever put to death a Universalist, for telling them that these things do not exist? It cannot. Their doctrine agrees *so well* with the carnal mind, that persecution cannot be produced from that quarter. Do not the wicked, if they believe it, rejoice in Universalism? as it offers them the prospect of happiness after death, on which account they care nothing about *this* life? and no reason why they should, for if *heaven* is sure to all, why trouble themselves with self denial and the spirituality of orthodox Christianity?

Universalists deny the doctrine of the *forgiveness of sin*, when men repent and reform, holding that the conscience *suffers*, till divine justice is satisfied; on which account *pardon* is made impossible. But the Scriptures are against *this* dogma of theirs, which to prove we quote as follows: Col. iii. 13, "Forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye." In the Lord's prayer, the doctrine of *forgiveness* is as prominent a doctrine as any inculcated in it; which says, "forgive us our trespasses, *as* we forgive them who trespass against us." As far back in time as the era of David, this doctrine was believed, even in the Jewish church; see the 32d Psalm, verse 5: "I acknowledge my sin unto thee, (O God,) and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin." In the same Psalm, at the 1st verse, the same doctrine is expressed: "*Blessed* is he whose transgression is *forgiven*." Also in the

51st Psalm, it is written by David: "Have mercy upon me O God! according to thy loving kindness, according unto the multitude of thy tender mercies, *blot out* my transgressions." Also, in Nehemiah, ix. 17, it is said: "But thou art a God ready to *pardon*, gracious and merciful, slow to anger, and of great kindness." Isaiah, lv. 7, teaches the same belief, where it is written: "Let the wicked forsake his *way*, and the unrighteous man his *thoughts*; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will *abundantly* PARDON."

That remission of sins might be made possible to man on repentance, was the very object of the promise of the seed of the woman, who was to come. This we prove from Luke, xxiv. 45, 46, 47: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In this last quotation it is shown, that both the doctrine of the *remission* of sins, and that of *repentance*, are taught; and that by the eternal God himself, in the person of Jesus Christ, after his resurrection from the dead; and yet both these doctrines, so deeply interesting the character of the Son of God, and the happiness of all true penitents, is denied by Universalists, for the reason above given. As it respects *repentance*, they consider this doctrine as held by the orthodox and as taught in the Scriptures, as highly *licentious*; for say they, it allows a man to be as wicked as he will all his life long, providing he repents but a moment before his death, which saves him. But this is a *false view* of the subject; for as life is so uncertain, it is always recommended to all men, by all orthodox ministers of religion, to repent *now*; and *besides* this, they always teach the immense importance of spending the *whole* life in piety and religion; because they believe this circumstance will greatly enhance their glorification in heaven, as a *reward* which the righteous judge will bestow according to *character*, at the general resurrection. With this view, are the doctrines of repentance and pardon *licentious*? We think not; while on the contrary opinion, as held by Universalists, namely, that *repentance* and remission are not possible, we show that such an opinion is directly licentious, as follows: Will any man be religious, or lead a virtuous life, except it be for his *temporal interest*, when he *believes* that his own *conscious* sufferings *when* he sins will expiate the guilt? and when he believes that if he happens to die suddenly, or by accident, a vile and wicked person, that the general resurrection will bring him up soul and body, fitted for heaven? We think not; and indeed we *aver* that he *will not; as such* a conclusion is as natural as is effect from

cause. The charge of licentiousness lies at the door of Universalists, therefore, so far as we are able to understand the subject. We could multiply Scripture quotation to a great length, in support of the truth of the doctrines of the remission of sins, and of repentance, but think the above sufficient. But *some* Universalists, being aware how extremely preposterous it is to deny these wholesome and strictly Bible doctrines, confound *repentance*, *remission*, and conscience-suffering, all together, believing it consistent to be *pardoned* and punished besides; which belief equally nullifies both ideas; for if a man is *punished* according to the demands of divine *justice*, how is he *pardoned*? or if he is *pardoned* how is he punished? We answer, that on this view, punishment and pardon are *both* destroyed.

This doctrine, that of no *repentance*, and no *remission* of sins, as bestowed by the Supreme Being for the sake of his Son, is radically bad in its influence on the morals and dispositions of men. But in what way, says one? As follows, we reply: if God the best of beings, will not pardon offences on repentance, how is it that men who are infinitely less good than God is, can pardon each other? Most certainly if God will not pardon why should men do so? As far as possible, men should imitate in their disposition the excellencies of their Creator; and therefore if God will not pardon, but will exact punishment in this life to the full amount, why should not men do so when they trespass against each other? *Such* an influence on society would be very horrible; and yet it is the direct influence of the *no pardon* system of Universalists. But the Scriptures are against it, as in all the above quotations on these subjects, and especially where it is writen, that except men forgive one another their trespasses, neither will God forgive them. Christ said to the man sick of the palsy, "*Son be of good* cheer, thy *sins* be *forgiven* thee." Matth. ix. 2.

But as a climax of inconsistency and perversion of Scripture, as is common to Universalists, we notice Mr. Ballou's free and fearless use he has made of the 4th verse of the 21st of Rev., which reads, "And God shall wipe away all tears from *their* eyes; and there shall be no more (temporal) death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." From this text Mr. Ballou is *sure* that an end to *all* suffering is then to be made—when he could but have known that the whole was spoken of the persevering saints, of whom it is said in another place—Rev. ii. 10: "Be thou *faithful* (this was on condition,) until death, and I will give thee a crown of life." We say he (Ballou,) could have but known, that the above 4th verse of the 21st of Rev. was spoken of the *righteous* at the end of time; because the chapter preceding, namely, the 20th of Rev., from the 11th to the 15th verses inclusive, describes the damnation of the finally impeni-

tent at the end of time, as follows: "And I saw a great white throne, and him (Christ) that sat upon it; from whose face the earth and the heaven (its atmosphere) fled away, (into hell,) and there was found no more place (in the universe) for them. And I saw the dead, both small and great, stand before God, (Christ,) and the books (the Old and New Testaments,) were opened; and another book was opened, which is the book of life, (in which is written in heaven the names of such as have been faithful until death,) and the *dead* were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it, and *death* (the grave,) and hell, (or hades,) delivered up the dead which were in them, and they were judged every man according to his works, (to consist in *degrees* suited in severity to their characters, but all eternal, as God's judgments are eternal.) And death and hell (the globe and hades, which is in its centre,) were cast into the lake of fire: this *is* the second death. And whosoever was not found written in the book of life, was cast into the lake of fire," or the second death. But as it respected the righteous, who had been faithful until death, a crown of life was given to every one of them, and from whose eyes accordingly all tears were wiped away. How, therefore, Mr. Ballou can infer, that in the above acount St. John has made no difference between the finally good and finally bad, at the day of judgment, is strange. Now, could we but believe as Universalists do, we should immediately discover that all those of whom the Revelator speaks, when he says that "whosoever was not found written in the book of life was cast into the lake of fire,"—that this lake of fire is nothing after all but the fire of God's love—the fire of the Holy Ghost—or the fire of the destruction of the Jews by the Romans—the fire of salvation from alll sin—*then* we might say with Mr. Ballou, that sure enough, there should be no more sorrow, nor crying, nor sighing, nor any more *pain*, except what the captive Jews might cry and feel. But this is not so; as in the operation of the *real* fire of salvation, there is no mention made of *brimstone*, as is in the case of the fire of the hell of the damned—which is a very remarkable distinction, which, if it is foolish and absurd, the matter lies between God and those who disbelieve it. There was no brimstone used at the siege of Jerusalem, was there? The result, therefore, is, that no more sorrow and crying is to be feared or felt by the finally righteous, after the day of *final* account; while to the other there is to be no end of sorrows.

### *Shapes of Spirits, both Good and Bad.*

As to the forms or shapes of evil spirits, in their natural or first condition, immediately after their fall, or at the present time, there is no reason to doubt but they retain the same which they had before their fall—except the lineaments of innocency, happiness, and glory of their first condition has departed. But what was their first shape or fashion of existence? This can be answered in no way but by ascertaining what the shape of those angels was who never fell from their first condition in which they were created. And as to the *shape* of such angels, we have no clue by which to ascertain their forms, except those instances in which they have appeared to men; and those have always been in the human form, clothed with wings, or with white robes. To prove this, we bring forward the Bible accounts of such appearances. And in doing this, we shall avoid all those cases in which there is a doubt whether the being called an angel was a *man* or a *spirit;* and those other cases, where angels are spoken of, of whom there is no doubt of their being spirits, but their *forms* are not specified. But such as are specified, are as follows: Judges, xiii. read the whole chapter, and it will appear that the angel was in the form of a man, because the wife of Manoah, and the mother of Samson, speaks of him to her husband as being a *man*, not knowing at first to the contrary. But the sequel, which is found at the 20th verse, shows him to have been a spirit; for when the flame of the sacrifice, which Manoah offered to the Lord on a rock, the angel *ascended* in the flame *up toward* heaven; which a mere man could not have done. At the 6th verse of this chapter, the wife of Manoah said to her husband, in describing the looks of the man who had been at their house in "his absence, that his *countenance* (or face) was like an angel of God, *very* terrible."

Daniel, viii. 21, "Yea, whiles I was speaking in prayer, even the *man* Gabriel, whom I had seen in the vision, at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation," and informed him of things to come in after times, respecting the Messiah. The proof that this man called Gabriel, was a *spirit*, is that he *flew*, or was caused, as the text reads, "to *fly swiftly*," and to reveal to Daniel things in futurity. Can a man fly? We know they cannot; this then was a *supernatural* angel, and his form was that of a man, or Daniel would not have called him a man, if he had not been in that form.

This same angel, who appeared to Daniel, about five hundred years afterwards appeared to Zacharias, at a time when he was within the holy of holies in the temple, offering the annual oblation, according to the law of Moses, and said to him, "I am

*Gabriel*, that stand in the presence of God, and am sent to speak unto thee." The proof that this Gabriel was a spirit in the form of a man, is that no man was allowed to enter the holy of holies, except the High Priest, and him but once a year. And further, in proof that he was a spirit, when Zacharias came out of the holy of holies, or from behind the veil of the temp le, he was dumb and could not speak, by which they perceived that he had seen a *vision*. Luke, i. 19, 22. It was this same angel who announced to Mary, the mother of our Lord's human nature, that the Messiah should be born of her; as that same angel who appeared to her is called Gabriel. Luke, i. 26 to 33 inclusive. It was in the form of a man, that the angel appeared, who came and rolled away the great stone which had been placed at the door of the tomb, where the Saviour's body was laid after his crucifixion; see Matth. xxviii. 2, 3, "And behold there was a great earthquake: for the angel of the Lord *descended* from heaven, and came and rolled back the stone from the door and sat upon it. His *countenance* was like lightning, and his *raiment* white as snow; and for fear of him the keepers (the Roman guard,) did shake, and became as dead men." The proof that this same angel was in the form of a man, is found in Mark, xvi. 5, 6: "And entering into the sepulchre they, (the women, Mary and others,) saw a *young man* sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." The proof that this angel was also a spirit, is that he, "the angel of the Lord descended from heaven." The same is shown also, from St. Luke, xxiv. 4: "And it came to pass, as they (the women, Mary and others,) were much perplexed thereabout, behold, two *men* stood by them in *shining* garments; (such no doubt as adorned the Saviour, when he was transfigured on the mount, when his raiment became shining, exceeding white as snow, so as no fuller on earth can white them,) and as they (the women,) were afraid, and bowed down their faces to the earth, they (the angels,) said unto them, He is not here, but is risen."

The account given of the angels who appeared to the women, who went to the tomb of the Saviour, by Matthew, Mark, and Luke, is very similar to another account, found in Daniel, x. 5, so far as relates to the *form* and *appearance* of angels, which reads as follows: "Then I lifted up mine eyes, and looked, and behold a certain *man* clothed in linen, whose loins were girded with fine gold of Uphaz: his body was like the beryl, (a bluish green pelucid hue,) and his face as the appearance of *lightning*, and his eyes as *lamps* of fire, and his arms and his feet like in color to polished brass. and the voice of his words like the voice

of a multitude." How wonderful a being was this; yet his shape was that of *man:* how ennobled and glorious the human form, if even the heavenly hosts have this form, and worthy therefore being redeemed, to be raised from the dead, and to live forever in heaven, when it shall be made like unto Christ's glorious body. And how does that glorious body look? see Rev. i. from 13 to 15 inclusive: "And in the midst of the seven candlesticks (John saw) one like unto the *son* of *man*, *clothed* with a garment down to the foot, and girt about the paps (the bosom,) with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters," in commotion. This was the Son of God, Rev. ii. 18, and was also the Alpha and Omega, Rev. i. 11.

As to the *form* of departed human spirits, we believe they retain the same shape as when connected with their bodies, and that that shape is the same as is the body. Our proof of this, is the appearance of Moses and Elijah, on mount Tabor, when the Saviour was transfigured, in the presence of three of his disciples, who immediately knew Moses and Elijah, because they appeared in their original shape, as when in this life, or the disciples could never have distinguished them as being of the human kind, were it not for this reason. And if we ascertain that even one departed spirit is of the human form, we gain the *principle*, which establishes that *all* are the same. Many instances of the appearance of human spirits might here be given, if history and credible accounts might be allowed as evidence; but we desist, as we wish to build all our remarks, deductions, and inferences, in this work, on the statements of Scripture, and that alone. But all such appearances have ever been reported to have been in the human form, who have been seen by mortals.

By the foregoing, we think we have clearly established, that the *form* of angels is that of the human form; and therefore, think we have also ascertained, such to be the form of Satan and his angels; though shorn of their first splendor by the ruin of their apostacy, and the damnation of their being. So that were they permitted to appear in their true form, all that distinguishes the happy angels of heaven, would appear in these lost spirits, in an *inverse* degree; all that is glorious in one, would be all that is horrible in the other; other language we have not, by which to describe beings so lost, so ruined, so thunder scarred, and burnt by the blast of the just vengeance of the Eternal. But by what means evil spirits, as stated in Scripture, got possession of human souls and bodies, is not revealed; the facts are stated, but the *manner* is conjecture. We know, that in the common walks of life, the associations of man with man, that one person's spirit influences another; and so powerfully,

that not unfrequently the ruin of a fellow associate is secured; while a contrary influence is also often exerted by the good, and result in consequences as felicitous as the other is disastrous. The whole intercourse of men is carried on by *spiritual* influence; which is evident when two persons converse, or when ideas are exchanged, by voice, by signs, or by writing; all is the work of *mind*, and mind is *spirit*. The *body* has nothing to do in this matter, and knows no more about the operations of the mind, no, not even the *brain*, than the chariot which conveys us when we ride for our pleasure, or the ship which bears its tonnage in gold, from one port to another. The body furnished with a tongue, with lips and the organs of speech, is that mode, by the means of which, we commonly communicate ideas, and is adapted to *this* state of existence. But this circumstance cannot preclude the idea that there exists no other modes by which spirits, *without* corporeal bodies, may operate upon, or influence other spirits than themselves, either for good or evil. If it does, then all the spiritual beings of another state, are without the means of association, a condition far inferior to us. But this is not so, as can easily be shown, from the evidence there is of the happy state of the society of the blessed, in communion with God, and association with each other. If then we perceive, that in the economy of the Creator toward rational existences, society itself is based upon the power of spiritual influence, whether with a body or without one, then a possibility presents itself of such spirits as have no corporeal bodies, influencing such as have.

But *how* a thought can be suggested to the mind of man, without the means of *sound* or *signs*, by a spirit, is undefinable by human powers; yet such is the fact, as can be shown from God's own word, who certainly knows what is the truth on this subject; see Acts, v. 3, "But Peter said, Ananias why hath *Satan* filled thy heart to lie to the Holy Ghost." And another case, similar to that of Ananias, is that of Judas, in his treachery to his Lord; see Luke, xxii. 3, 4, "Then *Satan* entered into Judas, and he went his way and communed with the chief priests and captains, how he might betray him (the Saviour) unto them." Is it not clear, therefore, that *Satan* suggested *this* thought to the mind of Judas? and is it not this which is meant by the words, "then entered Satan into Judas," by influencing his mind in addressing the suggestion to his constitutional or besetting sin, which was doubtless covetousness, but might have been resisted, as there were reasons why he should not have acquiesced, of far greater weight than those by which he allowed himself to be led and overcome?

Good spirits likewise have power to suggest thoughts to the minds of men, as can be proven from many places in the Bible; as when angels are said to have appeared to any one in a dream,

or in a vision, in open conversation or by impressions, as in the case of St. Paul, while tossing about in the Adriatic sea, exposed every moment to be plunged to the bottom; he says, "there stood by me this night the angel of God.... saying, fear not Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee;" how good a thing it is sometimes, for the wicked to be in company with a good man. It does not appear that Paul saw the angel; yet he knew that one had stood by him that night, while he no doubt was praying for his own life, on account of the infant cause of Christianity, but also for the lives of the ship's company; and knew, from a powerful and sudden impression, that his prayer should be answered. Joseph, the husband of Mary, the mother of Jesus the Saviour, was warned in a *dream* to flee into Egypt, to save the life of the child. St. Peter also, and the Centurion, were both the subjects of visions; in which one of them, namely, Cornelius, was warned of God by a holy angel, to send for Peter. This angel he saw evidently about the ninth hour of the day, of whom he enquired what he should do. Acts, x. 3, 4.

It is not contrary to the laws of eternity, or of invisible beings, to commune or to converse with mortals; for even God himself, is said frequently to have done this, as in the case of Moses, who talked face to face with him, though invisible. Also, he conversed with Solomon twice; but these cases was in a dream, in which it is said that God appeared to Solomon—see 2d Chron. vii. 12—and related to that monarch that he had heard his prayer; and that he would answer it, and fulfill all that he had promised to David his father, *if* he, Solomon, and the Jews would keep his law.

Agreeable to this rule of spiritual impressions, we do not doubt that the whole race of man, including every individual who has the use of right reason, are from time to time, more or less the subjects of supernatural impressions, as carried on by both good and bad spirits, as well as by the Most High himself; and that those spiritual impressions are intended for the good and ill of mortals; by which human spirits now on probation may be profited or damaged as they may choose to make use of such impressions.

It is said in the New Testament—see Acts, vii. 53—by St. Stephen, when about to be stoned to death, that the Jews had even received the *law* by the disposition of angels, but that they had not kept it. The whole Scriptures are but one continued proof of the assiduity and care of good spirits in another world; as also the malevolence and assiduity of evil spirits to injure mankind. In proof of this last idea, we bring the case of Ahab, one of the kings of Israel—see 1st Kings, xxii. from the 19th to the 23d verse inclusive—where the anxiety of an evil spirit, or one of the fallen angels, is manifested, to go and influence Ahab

to go to the field of battle that he might there be slain; see the 20th and 21st verses of this chapter, which are exceedingly interesting, as follows: "And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this, and another said on that manner. And there came forth a *spirit*, and stood before the Lord, and sad, *I will* persuade him;" which he did, and was the cause of Ahab's death; for he was persuaded by this lying spirit in the mouths of Ahab's false prophets, to go to the battle, who said he should return in safety; but this was false, as he died on the day of battle, from the wound of an arrow, shot at a venture, which entered his body between the joints of his coat of mail. Does not this fact prove also, beyond a doubt, the real existence of evil angels; for we see he became a *lying* spirit in the mouths of the false prophets, to the ruin of Ahab—a work which a good angel could not engage in.

Philip, also, was directed by the angel of the Lord to go and baptize the Ethiopian. Acts, viii. 26. Peter was released from prison by the ministration of an angel. Acts, v. 19. Many other instances of spiritual impression, by dream, by vision, and open sight, might be brought from the Scriptures, as evidence of our position, but let these suffice.

If then we have succeeded in showing that spirits *can* and do influence spirit, both good and bad—natural and supernatural, we are now prepared, in a measure, to show *how* Satan, and evil sprits, may have had, in ancient times, and even now, can have the possession of the souls and bodies of such as *give* themselves into his power—even in this life. In order to investigate this mysterious subject, we shall bring to our aid, the all powerful principle of *faith*—a fact of the utmost importance to Christian theology, as well as to all other systems, whether religious or political—for it is said as a starting point, "that he that cometh to God *must* believe that he *is*;" by which immense and unending consequences, to the human *soul*, as well as body, are effected. And by a parity of reasoning, may it not be said also of such as *do believe* in the being of *Satan*, that they may, if they will, of a *set and intense* purpose, come as nigh to him, and receive of his *nature*, in evil influence, equally as much as the same *set* and *intense* purpose, would procure to the soul and body of a man of an opposite and good influence in drawing nigh to God? If a man can be as *holy* as is possible, he also can be as *wicked* as is possible; and who can mark the boundaries of either of those principles, even in *this* life? It cannot be ascertained.

The power of *faith* and prayer, have been in all ages, the most effective means in conforming and influencing the soul to holy affections, and religious happiness: so much so, that the mind may in deed, and in truth, commune with God face to

face, though to the mortal, God is invisible, yet that circumstance makes no difference, because *faith* to the soul is as sight to the body, and equally convincing and satisfactory. Can this be otherwise? seeing that Enoch was translated by faith from earth to heaven, as stated Heb. xi. 5. Was it not by this principle, that Elisha the prophet, drew around him, while at Dotham, —being hemmed in by the Assyrian army—an exceeding great host of angels, so that he said to his frightened servant, Gehiza, "they that be with us, are more than they that be with them?" 2d Kings, vi. 16. By this principle, thousands and millions have died with *transports*, while characters of an opposite cast, have departed with curses and blasphemies burning on their tongues, or in stupid and sullen insensibility of mind, of which infidels make their boast. Now, is not this perfectly reasonable, and in accordance with the Scriptures? for it is written, "draw nigh to God, and he will draw nigh to you." James, iv. 8—but *how* nigh is not stated. And by a parity of reasoning, may it not be said, he that draws nigh to the *devil*, in ardor of desire to become exceedingly wicked, that the devil will draw nigh to him?

It is said by James, iv. 7: "*Resist* the devil, and he will flee from you;" and of course, if he is *not* resisted, he will not fly from us, but come nigher and nigher, as our conduct and evil affections may invite; even till a complete possession takes place, as can be proved, both from Scripture and otherwise.

But as to certain arts, by which evil spirits can be evoked, there is no doubt, yet little is known of such things in Christian countries. But among nations not blessed with the salvation of Christianity, they are known, or ancient history, with the Bible itself, is not to be relied on. To this very point, see Acts, xix. 19, "And many of them that used *curious arts*, brought their books together, and burned them,"—it is clear that at the time of the Saviour's ministry, the Jews had among them many demoniacs, as well as the Gentiles, and wherever the Gospel was carried, multitudes of evil spirits were dispossessed of their prey, by its power, and that on that very circumstance the *name* of Jesus Christ acquired its celebrity, as being of heavenly origin—"unclean spirits, crying with loud voices, came out of many," in subjection to that name. Acts, viii. 7.

Were we to travel in those countries, at the present time, where the devil is worshipped systematically, as in some parts of Persia, about the ancient site of Ninevah, in Ceylon, Burmah, Bagdad, and many parts of the East Indies, and other heathen countries, and were we parcticularly acquainted with circumstances and things relative to the effects, we should find equally as many, even now, who are possessed with devils, or evil spirits, as in the time of the Saviour; as there is no good reason why not.

As to the *manner* by which evil spirits, in ancient, or modern times, got the possession of human beings, is a matter of pure conjecture, as before remarked, and therefore, we proceed on that ground to ascertain the manner of such possessions. It is a fact we believe, that the human constitution of mind is more inclined to sad and sorrowful sensations than to joyful ones. This we believe, is the universal experience; and if a happy sensation crosses the mind, it is the offspring of hope, or of labored excitement, while the general tenor of the feelings of the soul are tinctured with gloom, and tending to ferocity. This is everwhere known to be the case, among savage nations, and would be our condition, were it not for the *labors* of social, and Christian education, which goes to counteract that natural state of mind; yet even under this influence, the tenor of the mind is to sadness, the genuine offspring of the fall. Concerning this, it is said in Scripture, 2d Cor. vii. 10, that the "*sorrow* of *this* world worketh *death*;" and who can define in how *many* different ways? as when it is *deep* and poignant, distraction and self-murder are its consequences, not unfrequently, in all ages of the world. But if the sorrows of this world do not always lead to such ends, yet persons of a more than ordinary *desponding* cast of constitution, by giving way to fits of melancholly, to rage and anger, unrestrained, and to murmuring against God's providence, being dissatisfied with all the circumstances of life, fancying that every one is against them, and that God is their enemy,—it seldom fails but such persons become dangerous characters in society. Their manners are uninviting and gloomy, seeming to be distressed when any one is prospered, and to rejoice and show signs of pleasure, when any one is ruined in character or property. They seek to be alone, and to wander in the dark, and in solitudes, avoiding human society as much as their necessities will admit of, invariably fixing the impression, when met with, that they are possessed with a devil, or some extraordinary affection. If the passions of hatred and revenge in any one, are secretly indulged, meditating mischief continually, toward the cause of their dislike, deeply imbuing the *love* of unbounded injury, so as at times to gnash the teeth in secret; and if this state of mind it suffered to continue, it will increase in malignity, till reason is dethroned, or not allowed to operate, when the person is a maniac; and it may be said that Satan has the possession. Their looks denote it, the eye beaming with a fearful glare, is never irradiated with a smile, the hair is suffered to grow till long and tangled, the clothes become neglected and filthy—indifference of food takes place, till nearly starved, or else cramming at times beyond all human appetite—universal ruin and death is the climax.

There are many courses which produce distraction; as *excessive* jealousy, excessive and inordinate love, excessive oppres-

sion, and religious despair and fanaticism, all of which are of the devil, and avenues by which devils may enter into the possession of the mind, and the passions of the human race, and have so done in thousands of instances, as we believe. Hopeless *revenge* for irreparable injuries, as in cases of inconstancy between lovers, husbands and wives, have produced shocking cases of Satanic possession, so judged to be from the malignancy shown in their behaviour. Some have gone distracted in a few hours, from a fit of anger. A certain person known to the writer, who had been religiously affected by the preaching of a certain order of Christians, which her husband opposed, to that degree, by way of hectoring and tormenting her, till at a certain time she gave way to a burst of passion, instead of prayer, when she threw a brickbat at her husband, with all the violence of intended murder, and that moment lost her reason, and never recovered it again.

Another instance, though of a different cast, is known to the writer, of a woman, whose natural temper was of the fractious and irrascible description, in which she had through life indulged in a very extraordinary manner, rendering herself extremely disagreeable to her family and all about her. At a certain time, a daughter of hers, a young lady of mature age, became religiously concerned, and continued thus about two weeks, when she experienced comfort, through faith in the Saviour of men. At which time, her mother, who had during the concern of the daughter made some opposition, became also concerned on the same account, especially when she witnessed the happiness of her child, and the praise she gave to a God of love. She immediately took to her bed, and wept on account of her condition, as was supposed, for about twenty-four hours; when she burst out into a rage of profane and blasphemous language, too horrible for mortal ear, and went immediately distracted. She continued nine years in that condition, chained most of the time; and died without any change for the better, a spectacle of horror and dismay. She was undoubtedly possessed of a devil, as all who beheld her were of that opinion; which condition was brought about, first, from so long indulgence in angry disposition; and second, because she resisted conviction for sin; and probably cursed the cause in her heart, and became a maniac.

There are others, who from one degree of *spiritual* wickedness to another, progress till a self-willed sufficiency takes place in the mind; so much so as that they fancy themselves some important supernatural character, as the Messiah, a prophet, or some extraordinary messenger of providence, and claim attention and honor accordingly.

This sort, by way of sanctity and self importance, allow their hair and beards to grow its full length, putting on distracted airs, affecting to converse with spirits, and invisible beings; and who

can say they do not? by which they acquire the dread of all men, however fortified by philosophy, or even religion itself. By pursuing this course, the restraining influence of God's good spirit leaves them to the full operation of all evil, when Satan takes possession. Now the man is prepared for wickedness by rule; no human face can daunt him, no threatened punishment is dreaded, he becomes incased in his own fury and self-will, so that a terror seems to surround him, a kind of unearthly influence is found creeping over us if he approaches. If their opinions and assumptions are treated with contempt by any one, *malice* is seen to work its snaky evolutions along their features, when thoughts of revenge become the happiness of the mind. Many instances of this kind have arisen from time to time all along, since the time of our Lord, of men setting themselves up as Messiahs; even within a few years, there was a wretch of this sort in Ohio, who claimed to be Christ, and seduced quite a number of the inhabitants to follow him, and to believe in him for a time.

We have said before, that all transactions among men are carried on by spiritual influence, one man's mind operating on another, while all the limbs and organization of the body, are in ignorance of what is passing. In this way one man begets, or implants his likeness in the mind of another, that is, the likeness of his thoughts or opinions. Now, if the very image of one person's opinions can be infused, or in any way implanted in another, or in thousands, so as to have an abiding influence, who is prepared to say that spirits, good or bad, if permitted, cannot do as much, or more. As the *form* of spirits is no interruption to their passing through solids as easily as through open space, as they are immaterial not tangible, any more than is *thought*; how easily, therefore, if permitted, could an evil spirit enter the heart and brain of a human being, and there abide, giving tone and direction to all their actions at times, by influencing the mind to operate on the nerves, by which actions, words and thoughts should become extravagant and supernatural, or out of the common order of human conduct. Evil spirits are beings, and therefore are continually somewhere, and that somewhere is their location, and if that location is sometimes in the brain of a human being, distraction of some sort is sure to be effected. It was no doubt in this way the devils, being intangible, and having permission, entered into the brains of the swine, so as to have the power to cause them to run into the sea. But there is, no doubt, a vast difference to be made between such demoniacal possessions and those who by arts, known to some, evoke and command the services of evil spirits; as in the latter case, the person having and using such an art, is the controller, while in the former the evil *spirit* is the one who rules.

We think, therefore, that the *manner* by which a devil may enter into a man, is plainly enough stated and settled in the New Testament, to have been by simply entering in, as easily as they can go any where else, if allowed; which, for reasons unsearchable, have often been permitted, or Scripture and history are both false on this subject. Were it not for the invisible providence of God, this same Satan, with his angels would instantly enter in, derange and destroy, the whole human race; and the cases where evil spirits have taken the possession of any one, were doubtless, in most cases, such as had by a course of inward wickedness, caused the *Holy Spirit* to withdraw his *protecting* as well as his *gracious* influence; so that devils being permitted to have the possession, did actually enter, and torment such victims of their own folly, as in a multitude of places in the New Testament are spoken of.

But to conclude on this subject, we give the belief of that eminent and holy man, Adam Clarke, on the subject of spirits, and of the possibility of acquaintance with them, and of their ability to appear to men. See his comment on 1st Samuel, xxviii. 15, on the subject of the woman of Endor, as follows: 1st. "I believe there is a supernatural and *spiritual* world, in which HUMAN spirits, both good and bad, live in a state of consciousness. 2d. I believe there is an *invisible* world, in which various *orders* of spirits, not human, good and bad, live and act. 3d. I believe that any of these spirits, may, according to the order of God, in the laws of their *place* of residence, have intercourse with this world, and become visible to mortals. 4th. I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits *not* HUMAN; and to employ, in a certain limited way, their power and influence. 5th. I believe that the woman of Endor had no power over the spirit of Samuel the prophet; nor that any incantation can avail, over any departed saint of God, nor indeed over any *human spirit* whatever."

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### *Attributes of Satan, and Evil Spirits.*

But as to Satan, and his demon coadjutors, what are their powers and attributes? are they everywhere present or not, which some incline to believe? This is impossible, as there can be but one everywhere present being, and that is God. How is it then, as some may enquire; as Satan appears to be everywhere present by being a universal tempter to evil? This is probably the secret of it: the heart of man is Satan's representative; and has, ever since the fall of Adam, been his faithful

representative, by way of depravity; and were that being, with all his associate fallen spirits, at a blow of the Almighty hand, swept out of being, yet men would continue sinners; because they have naturally bad and corrupt natures, even from infancy, tending thitherward. But it is our opinion, that were there no Satan nor subordinate spirits of that description, that the world would not witness so many *violent* acts of wickeness as it now does—deeds of horror, as in some cases, which seems to exceed the capabilities of man.

But although Satan, or any of the fallen angels, are not omnipresent, yet they are *spirits;* and as such, possess the power of inconceivable swiftness, so that the circuit of the earth can probably be made by them in a few minutes. But notwithstanding this, the Scripture settles the point, that Satan moves over the earth leisurely and at his will, seeking opportunities of moral ruin; see 1st Peter, v. 8, who says, "Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour." And also, Job, ii. 2, where it is seen that Satan's answer to the interogation of the Almighty, respecting from whence he came, was that "from going to and fro in the earth, and from walking up and down in it."

But how do we prove that spirits can pass swiftly from one place to another? We prove it from Daniel, ix. 21, who says that while he was speaking in prayer, the man Gabriel, who was a spirit or angel, flew swiftly, and *touched* him about the time of the evening oblation. But from whence did he fly? We cannot tell; but most certainly from some place in immensity of space; perhaps from heaven itself, on this errand to pious Daniel. That Satan can pass swiftly from one part of space to another, is more than intimated by the New Testament, which says that Satan is the prince of the power of the air, the region in which speed by flight is performed. So that if he will, he can visit any quarter or particular part of the earth or the planets, as speedily as he may desire, and from thence away, or can remain, as the interests of his kingdom may require.

Who does not know with what amazing velocity a thought can travel, and how much it can review in a few moments? and that it has only to think of the most distant regions of the far heavens, when lo it is there, and as quickly as far away in some other direction, if it will? Now allowing that Satan has as much power in this respect, as the mind of man, there is no difficulty in ascribing to him and to his subordinate spirits, a sufficient degree of omnipresence for all the purposes of his evil nature, and to bear out the Scriptures in their incidental statements of his power and attributes to do evil, and to superintend the affairs of his kingdom, in opposition to God and his Christ. We have no doubt he can descend into the earth—as all evil spirits can—and return when he will; or pass through any

globe of the universe, as substances are no objection to the progress of spirits.

But there is another advantage which Satan has, besides that of the power of velocity; which is, there are multitudes of fallen spirits like himself, but inferior to Satan, and various among themselves, as to intellectual powers, who are at his command, and do his will, so far as their power extends. That he is a king, is shown from Rev. ix. 11, "And they (the inhabitants of hell,) had a *king* over them, which is the angel of the bottomless pit, whose *name* in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*," both of which names signify a destroyer. If then he is a king, or a prince, as he is frequently called in the New Testament, he must of necessity have subjects, and *laws*, by which they are governed, who are no doubt the fallen angels, who fell from heaven at the same time with himself. But what those laws are, is unknown to mortals, as they belong to the invisible mysteries of eternity; but no doubt consist in part of schemes, plans, and stratagems, by which to injure the creatures of God, who are endowed with the gift of free agency, as well as of intellectual powers.

That good spirits are engaged in aiding man's happiness, as well as that bad spirits are equally engaged to produce contrary effects, is shown from the Bible; see Dan. x. 13, and onward, "But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me, and *now* I am come to make thee understand what shall befal thy people in the latter days." But this is not the only instance which can be brought as proof that good and bad angels contend about the affairs of men; see St. Jude, 9th verse, where is an account of the contention which took place about the body of Moses, between Michael, the *same* arch-angel mentioned above, and Satan. But why single out those two instances, when the whole Bible is full of accounts to this effect, by which it appears that heaven and hell are in constant conflict on man's account, each addressing themselves to man's free agency, the one for his salvation, the other for his ruin.

But the reason why Satan delights himself in the work of our ruin, is because man is a creature of God, an intellectual being, having in this sense the image of God in some degree, by which the evil one is gratified, and in a manner revenged for his loss of heaven; and because it is also the direct operation of his very nature, *now* that he is fallen, and shipwrecked of all the excellencies he was in possion of in heaven. From which it is easy to perceive how the devil is a universal tempter; which we have said is, first, himself, second, by the assistance of associate spirits, and third, by the fallen nature of man, which is by far the most efficient aid to his purposes in the earth; which are *counteracted* only by faith in the blood and merits of Jesus Christ.

*Evidence of Polycarp, the Martyr, against Universalists, in Relation to a Hell, after Death.*

Universalists vainly boast that all the apostles, disciples, and first Christians of the *first* age of Christianity, believed as they do, about the universal and unconditional happiness of all the human race, after death. But how should they bow their heads in confusion, and hide their faces for shame, when they read the sentiments uttered by the martyr Polycarp, to the pro-consul of Tragan—the emperor of Rome, at that time—when he was about to be burnt, because he was a Christian. What does he say in that awful hour, when his faith was about to be put to the severest test, by torture; when the pro-consul threatened to burn him alive if he would not swear by the genius of the Emperor, and blaspheme Christ, the crucified? He replied: "*You threaten me with fire, which burns for a moment, and will soon be extinguished; but alas, you are ignorant of the judgment to come, and of the fire of everlasting torments, reserved for the ungodly.*"

No man will pretend, that Polycarp meant, by the words "*judgment to come*," the destruction of Jerusalem; as *that* had happened sometime before Polycarp's death. What *fire* of everlasting torments did Polycarp refer to, in that speech to the pro-consul? Certainly, to no event which could happen in *this* life. It could not have been the fire of salvation so often alluded to in this work, as believed in, by Ballou, which he has partly discarded in the Preface of his work. It could not have been the destruction of Jerusalem: as the ungodly of that time could not be effected by it, in a way of torment. There is no way to understand him, but of the damnation of hell, after death, when the ungodly are to go into a fire of everlasting torments, as the martyr has called it.

That this was the universal belief of the Asiatic Christians, at that time, which was but one hundred and thirty-three years after the crucifixion of Christ, is shown from the fact that Polycarp was the great teacher of the Churches, by his writings and preaching, in that quarter of the globe; and that this was the fact, is shown from the acclamations of the multitude when they burnt him, who cried aloud, "*This is the great doctor of Asia, the father of the Christians; this is the destroyer of our gods, who hath taught men not to offer sacrifices, nor to worship them.*" And to prove this was the belief of the writers of the New Testament, if such proof is required, more than their own statements in their writings, we have only to recollect that this same Polycarp was a disciple of St. John, the Revelator, of whom he learnt this great doctrine. John, the Revelator, lived till nearly the end of the first century, with whom Polycarp had

been acquainted from his youth, a lapse of about thirty-eight years. This we make out from *Eusebius*, one of the early writers of ecclesiastical history; who says that Polycarp died aged ninety-five, and that he died in the year of our Lord 166; which would make their acquaintance about thirty-eight years, as St. John died about the year A. D. 100; see *Eusebius*, page 146.

What are Universalists to do with this witness against them? by whom we prove, that in the *first* age of Christianity the doctrine of the eternal punishment of the finally impenitent in hell in eternity, was believed in; because they so read and so understood the Bible on that subject, and especially the New Testament. It is of no importance for them to cite the writings of Origen, a man of great importance as a heretic, who was not born till about twenty years after the death of Polycarp, but who it is true, did not believe the orthodox doctrine on this subject. We say it is of no importance that this writer believed a contrary opinion, because the opinion came into being too late to give it force and influence, as those opinions nearest the fountain are the most to be relied on. Origen was a great critic, and a scholar in the languages, but of no importance as a spiritual or orthodox teacher. Origen's opinions were considered heresies, and were opposed by the orthodox church for many ages, the same as they are now opposed in the Arians, Socinians, and Universalists, by the orthodox of the present times; and came up *too late* to claim fellowship with the primitive belief of the *first* Christians.

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### *Proofs of the Immortality of the Human Soul.*

That the souls of the human race die at the time the body dies, is unreasonable and unnecessary, as well as contrary to Scripture. It is unreasonable, inasmuch as there appears to be no use in such a procedure; for it may be enquired, of what importance can it be that the soul should die with the body, and thus leave a blank in its being of some thousands of years before the resurrection of the bodies? It it unnecessary; for the same reason that it is unreasonable. There can arise out of such a circumstance, no developement of Divine wisdom, toward the furtherance of human happiness; as we can easily perceive there does in the death of the *body*, *now* that its companion, the soul, has become a sinner; as we have hinted in another place, in this work. It is contrary to Scripture, direct to the point, as well as contrary to fair inference, in many places in that book. The fact that God breathed in the nostrils of Adam, the breath

of *life;* and of his becoming therefore a *living* soul, is proof direct to the point. See Gen. 1st chapter. The reason we consider this a proof of the undying nature of the soul of man, is because the same word, *living*, is applied to God, who is called the *living God*, who, no person believes, can ever die.

That the soul lives, after being separated from the earth, is shown from several passages of the Bible, which we proceed to give to the inspection of the reader; as follows: "And Enoch walked with God, and he was not; for God took him."—Gen. v. 24. Concerning this it is said by St. Paul, that "Enoch by faith was translated, that he should not see (or taste of) death; and was not found, because God had translated him." Now, if he *did not die*, as St. Paul states, it follows that he is not dead, either body or soul; as it is not likely that his soul would die, while his body should be kept alive. We therefore, think that we prove by this, that there is at least, *one immortal* soul, of the human race, if no more. The case of Elijah, the Tishbite, is similar to the one above; who was also translated without passing through death; see 2d book of Kings ii. 11. Now that the soul of Elijah, the prophet, did not die, and is not now dead, is shown from his appearing on the Mount, of transfiguration, to Peter, James, and John, who heard him converse with Christ. Also, that the souls of men do not die when their bodies die, we show from the appearance of the soul of Moses, at the same time with Elijah, on the Mount; who also was heard to converse with the Saviour.

But to settle this question, we give the two following Scripture accounts, which to us, is irresistable testimony that the soul lives in a state of as perfect consciousness, as it does while connected with its companion, the body, in *this* life. See St. Luke, xxiii. 43, where an account of a certain conversation which took place between the Saviour and one of the malefactors with him on the cross: "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." This he said to the thief, because he had believed on him—had repented of his sins, and on the cross was born again, and had in his agony, prayed to the Messiah, to be remembered when he should come into his invisible kingdom, in another world, after death. Now as the thief's body was not taken away from the earth, but was disposed of according to the rites of sepultre, belonging to executed criminals; and that it could not go from Jerusalem, where it died, it follows, that when the thief prayed, saying "remember *me*," &c., that he meant his *soul*, by the word *me*, and that Christ meant the same thing by the word *thou;* as he said: "To *day thou* shalt be with me in paradise."

Our next and last evidence, (though we could bring many more passages of Scripture in support of the opinion,) is found Rev. vi. 9, 10, "And when he (the angel) had opened the fifth

seal, I saw (says St. John,) under the alter, the *souls* of them that were (the bodies,) *slain* for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants *also*, and their brethren, that should be *killed* as they were, should be fulfilled." Here it is plainly stated, that the soul is a *living conscious* being, whether in the body or out of it, or it could not be said of them as above shown, that they cried with a loud voice to God, and that white robes was given to every one of them, which marks their happy condition, though they evidently disapprove of the manner they were cut off from the earth, by the revilers of their most holy faith. Rev. xxi. 8, 9, furnishes proof that the soul lives on, though the body dies; for when St. John was about to fall down and worship the angel who had showed him so much, the angel said, "see thou do it not, for I am thy *fellow* servant, and of thy brethren the Prophets," and of necessity had once lived on the earth, or he could not have been one of the prophets; but *which* of them? There is none that can tell, though it has been conjectured to have been the *soul* of the prophet *Daniel*.

We believe, however, that the idea of the death of the soul was invented by Universalists, in order to give God a good chance to make all such persons holy, as *may* or *have* died *in* their *sins*, at the general resurrection; yet there is no need of this, as God could as easily, at the hour or moment of dissolution or death, have arbitrarily made them thus, as to wait till the resurrection. But to sum up the whole matter and end the work, Universalists seem to think that God governs the universe of moral existences by physical strength, the same as a man would turn round a grind-stone; on which account they seem to expect that he will turn his affairs over and over, so as exactly to suit himself; and being infinitely good, as well as infinitely powerful, will therefore bring the whole human race, some how or other to heaven, safe and sound. But to this we reply, that *if* he governs in this way, he would, from his own infinite *goodness* and *power*, have prevented the occurrence of sin and moral evil altogether, if he does not like it; and that he does not is shown from Habakkuk, i. 13, "Thou art of purer eyes than to behold evil, (sin,) and cannot look on iniquity" with allowance; and that he does not, is the whole tenor of the Bible; consequently God is not the author of moral evil, but erring free agents only.

THE END.

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